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AND PLEASE RETURN IT. You may think this a strange request to make, but although many of my friends are poor arithmeticians they are nearly all good bookkeepers.—Scott.

The Millennial Dawn Heresy

AN EXAMINATION

Of Pastor Charles T. Russell's Teaching Concerning the Purpose of the Second Advent and the Millennium, as set forth in His Published Books and Papers—"The Divine Plan of the Ages," and Others of Similar Import.

By

E. L. EATON, D.D.

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FOREWORD

While Pastor of the North Avenue Methodist Episcopal Church, Allegheny City, now Pittsburgh, I had a chance to study Russellism at close range, for that city was at that time the home of Pastor Charles T. Russell. He frequently assumed what seemed to me a belligerent attitude, and declared that orthodox ministers dare not meet the issues which he championed. Believing his whole system erroneous, and that it ought to be exposed, especially for those to whom it most strongly appealed—persons the least able to discover its errors—I proposed to him that we publicly debate those views which he was putting forth in opposition to the current theological opinions. Six debates were accordingly arranged, and these took place in Carnegie Music Hall, Allegheny City, in the Autumn of 1903.

These debates were printed in the city papers, the Pittsburgh *Gazette* containing the fullest reports of them. At the close these were gathered into one number of that paper of which a very large edition was printed and extensively circulated. I felt from the beginning that these reports—taken at the time by Mr. Russell's stenographer, I having no chance to edit my part of the debate—did

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not fairly represent my side of the issue. Since that time a large number of communications have reached me from different parts of the world, asking for literature upon the Millennial Dawn heresies; it is therefore a pleasure that I am permitted, under the auspices of the publishing interests of my own Church, to give to the public an ungarbled account of my reply to the false doctrines and extravagant inventions published by the "Watch Tower Bible and Tract Society," somewhat more vaguely known as "Millennial Dawn."

E. L. Eaton.

Evanston, Ill., April, 1911.

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I

INTERPRETATION

"Take heed that no man deceive you."—*Matt. 24:4.*

"Declare unto us the parable of the tares."—*Matt. 13:36.*

"Prophesy according to the analogy of faith."—*Rom. 12:6.*

"No prophecy of Scripture is of any private interpretation."—*2 Peter 1:20.*

CHAPTER I

PRINCIPLES OF INTERPRETATION

Millennial Dawn is Founded upon False and Unscriptural Methods of Biblical Interpretation

Open infidelity is not making much headway. It is not long since it directed its assaults upon the Bible and denied its divine authority. That was Robert Ingersoll's method. But it is not doing that now to any great extent. To-day it often admits the Bible to be the Word of God, and then proceeds to evolve doctrinal variations by false systems of interpretation, like Mormonism, Eddyism, and Millennial Dawnism. These are the present-day tactics of those who would discredit the work of the Church; and the effect of their work is to plunge honest but unskilled people either into hopeless infidelity, or to bury them in religious organizations that are meaningless and pitiable.

This is both the method and the fruit of the Millennial Dawn Heresy. We can render no better service to those honest folk who are seeking after the truth than to expose these false, and what we believe to be vicious, methods of Scrip-

tural interpretation. That we shall undertake to do in this chapter.

Millennial Dawn adopts a high-sounding name and makes much pretense of being Christian; but it is fraught with great harm in many ways. While we do not charge it with being a direct and outspoken system of infidelity, yet we do say that its tendency is to disturb the regular work of the Church in every community where it can get a foothold; to unsettle multitudes of well-meaning people and to withdraw them from spheres of active usefulness and contentment; to land other multitudes into infidelity; and to create in all its votaries a feeling that there is little need of earnest effort to escape the consequences of sin, since the opportunity to secure salvation is postponed to the coming age.

It is one of the fundamental principles of Protestantism that every man is free to read and interpret the Bible for himself; but it is a serious matter for one to assume to interpret it for others. For the Bible is a difficult book to interpret; and this because it is a very ancient book, a book filled with Oriental imagery and poetic fancies, a book that comes to us in foreign tongues, and above all—a spiritual book. It deals with things that do not lie level to the human mind. Therefore it must be safeguarded with special and necessary laws of interpretation.

No one has a right to invent canons of Biblical interpretation. Nor can any one interpret it

correctly who does not faithfully follow those principles which are plainly laid down in the Bible itself, or are the necessary dicta of common sense. We shall endeavor to show in this chapter that Millennial Dawn violates both common sense and the Word of God by its false method of interpretation.

Let us now carefully consider certain laws of interpretation which must be reverently followed by all people who desire to arrive at the truth. And the first law is—

Interpret Literally

This is the demand of common sense. Read the Bible just as you read any other book, and understand it accordingly. While this can not always be done, it is nevertheless the first law of interpretation. It must be observed and invoked to protect the Bible from vagaries, extravagancies, and fanciful interpretations. The author of Millennial Dawn tells us that "in a parable the thing said is never the thing that is meant," and uses this half truth in the nature of a license to make the parables mean anything under the sun to help out its system. Thus by disregarding this wholesome and necessary principle of common sense—to interpret literally whenever a fair construction requires it—he has used certain portions of the Scriptures to the support of a system which is made to stand out in open antagonism to practically every New Testament doctrine.

Where the language is literal the interpretation must generally be literal. Where "the thing said" is literal, "the thing meant" must be as apparent as a literal statement, or the parable utterly fails to accomplish the thing intended. It violates the spirit and purpose of a parable to give it strained, far-fetched, and inobvious interpretations. Take the parable of the Good Samaritan. It means exactly what it says, and can have no other meaning; and its spiritual application is so obvious that it needs no explanation. The Good Samaritan did what he did because he had a kind and neighborly spirit; and it is precisely that which our Lord sought to illustrate and enforce by this great parable.

In like manner the story of the Rich Man and Lazarus. It means exactly what it says. It gives us the history of two men in this world, one a saint, the other a sinner. Then in the most direct and literal way it shows us the results in the life to come of the life which each lived here. And that is the chief purpose for which this remarkable story was told. To obscure or deflect its plain purport to some far-fetched and foreign object is to juggle with the Word of God.

But a vast portion of the Word of God can not be interpreted literally because the text itself is not literal. And that fact brings us to the second law of Biblical interpretation, which is—

INTERPRETATION

Interpret the Figurative by the Literal

The Bible is an Oriental book. The divine and the human elements are both there, but the human element is Oriental. That makes it a poetical book, abounding in figures of speech, a pictorial book, often gorgeous with Oriental imagery. And to interpret the portions that are manifestly figurative and pictorial as though they were intended for literal statements would be absurd. So, in order to get exactly what the Spirit intended to reveal, it is necessary to find the law of interpretation which applies to figurative and pictorial writing. We shall not have to search far nor in vain. We have but to inquire, What was the method of the sacred writers themselves?

The first noted Biblical interpreter was Joseph. He was called upon to interpret the dreams of the king of Egypt. In his dream (Gen. 41) the king saw seven fat kine come out of the river; he also saw seven lean kine. He saw seven full ears of corn; also seven thin ears of corn. These dreams were pictorial, figurative; what did they mean? Asking wisdom from God, Joseph tells the king what the dreams mean. The seven fat kine (figure) mean seven years of plenty (literal). The seven lean kine (figure) mean seven years of famine (literal). And so with the seven full and the seven thin ears of corn. Here we discover the divine law of interpretation. It is also the method

of common sense. No other way could possibly be pursued if one is seeking truth.

The next great Biblical interpreter was Daniel. In a similar way he interpreted king Nebuchadnezzar's dream of the metallic image with its golden head, silver breast and arms, brass belly and thighs, and iron legs. The image was a figure, a picture; what did it mean? Daniel tells him: "Thou, O king, art this head of gold." That is, the head of gold (figure) means the king of Babylon, or the kingdom over which he reigns (literal). Here precisely the same method is employed by Daniel that was observed by Joseph, which is, to interpret the figurative by the literal.

Observe the method followed by our Lord in interpreting His parables. Of the fifty parables which He gave, His disciples asked Him to interpret two—the Parable of the Sower, and that of the Wheat and the Tares; and in both instances He interpreted these figurative stories by literal statements. The latter parable (Matt. 13:24-30) He interpreted as follows (v. 36-43): "The field is the world; the good seed are the children of the kingdom; the tares are the children of the wicked one," etc. This is sufficient to show His method.

In his great pentecostal sermon (Acts 2:16 and onward) Peter quotes a most graphic prophecy of Joel, a passage abounding in flaming and lurid symbolisms, including dreams, visions, wonders in heaven, vapor, smoke, sun darkened, moon turned

to blood, etc. But in his interpretation of this famous passage he employs nothing but plain, literal statements, not indulging in a single figure. This which you see is that which the prophet wrote, is the amount of his solemn and literal affirmation.

Paul pursued the same course, always interpreting the figurative by the literal. Notice an instance in Rom. 14:10-12, where, after quoting a poetical passage from Isaiah 45:23, about every knee bowing and every tongue confessing to God, he explains it as meaning that we shall all stand before the judgment seat at last to be judged. Many similar instances could be found in Paul's writings, showing that it was his invariable method of interpreting Scripture to use plain and literal statements to explain figurative passages.

And practically the whole book of Hebrews is devoted to a similar purpose—explaining the Hebrew system with its types and shadows, its ordinances and ceremonies, its flaming ritual and lofty symbolisms—all by simple, plain, and literal speech. No sacred writer or speaker, in any single instance, ever departed from this divinely established rule of interpretation.

One of the chief errors for which Millennial Dawn will have to answer is the flagrant violation of this simple and necessary law. It founds its whole structure upon the affirmation that there is to be a Millennium—a personal reign of Jesus Christ upon this earth for a period of one thousand years,

to begin at the time of the Second Advent. Now, where does Millennial Dawn get Scripture authority for that teaching? Is it the twentieth chapter of Revelation? It is found nowhere else in the Bible; and we shall show in chapter fourth of this book that it is not even in Revelation. But the thing which we wish to show just now is that in probably the most figurative and pictorial book in all the Bible, and in one of the most dramatic chapters of that book, Millennial Dawn finds a passage (Rev. 20:1-11) which speaks of a certain special class of saints "living and reigning with Christ a thousand years." And this high-wrought and figurative book and chapter are made to interpret all the plain, literal statements in the Bible, instead of using these plain and literal statements to interpret this chapter. By this unfair and unscriptural method every fragment of the Word of God is tortured into submission to this one chapter! The divine method is reversed and dishonored, and everywhere and always the plain and literal portions of the Scripture are interpreted by the figurative. That is Millennial Dawnism. By reversing the divine law of interpretation, Millennial Dawn has managed to build up a most false, extravagant, and fantastic system of doctrines, and is industriously trying to foist them upon the world as a substitute for the well-nigh universally accepted truths of Christianity. Putting one man's opinion over against millions of scholarly and godly men, and then founding that

opinion upon a false and crude principle of interpretation—such is the propaganda that is now undertaken to enlighten the world under the name of Millennial Dawn!

A third important canon of interpretation, laid down in the Scriptures as a divine law, is this—

Interpret by the Analogy of Faith

This law of Biblical interpretation is stated by Paul (Rom. 12:6) in these words: "Let him that prophesies phophesy according to the analogy of faith." To prophesy in the Old Testament sense is generally to foretell events. To prophesy in the New Testament sense is to teach or to preach. And Paul's dictum therefore means that we must prophesy or teach always in harmony with the analogy of faith. The analogy of faith means the general drift or teaching of Scripture upon any subject. And in order faithfully to apply Paul's principle we must never allow one or two or even three texts of Scripture to stand out against the general testimony or teaching of the Word of God upon the subject under consideration. One, or even few, texts can not be allowed to control the meaning of many. The analogy of faith is the final standard of appeal in all such instances. Peter affirms the same doctrine when he says (2 Pet. 1:20), "No prophecy of Scripture is of any private interpretation," ("special interpretation," say the Rev. Ver. and Am. Rev.). This is

precisely the doctrine of Paul, and places clearly before us the divine law which affirms that we must always interpret according to the analogy of faith. Notice the application of this law in the 24th chapter of Joshua. Joshua said, "As for me and my house we will serve the Lord;" to which the people made answer, "We also will serve the Lord;" then Joshua answered, "Ye can not serve the Lord, for He is a holy God, He is a jealous God. He will not forgive your transgressions nor your sins." Is that true in any literal sense? Did Joshua tell Israel the truth when he said that they could not serve Jehovah because He is a holy God? No, it is not true; and for one to take that text and disconnect it from its setting, and then insist that the Bible teaches that men can not serve God because He is a holy God, would violate the analogy of faith and destroy the meaning of the entire Bible. Yet exactly that it is to refuse to observe the principle here discussed as a divine law of interpretation—namely, to interpret according to the analogy of faith. The uniform teaching of the Scripture is that man, though sinful, can worship a holy God upon one condition—that he turn away from sin. And exactly that is what Joshua meant, though he did not incorporate the full statement of it in this verse.

Millennial Dawn violates this divine law in the most flagrant manner, as we will point out in chapter three and elsewhere. It finds here and there a single passage of Scripture, takes it out

of its natural setting, disjoints it from the context, wrests and tortures it out of all recognition, and by that means manages to make a show of Scriptural support for its doctrinal fictions and vagaries. What should be thought of one who refuses to obey this divine injunction twice laid down in the New Testament, and continues to disregard the analogy of faith in his interpretation? Is not that a dangerous method of treating the Sacred Scriptures? And is one who does that fit to be a teacher of men in moral and spiritual matters? Is it safe to follow such a teacher of doctrines? If it can be shown that Millennial Dawn errs grievously in this matter, would not that fact forfeit its right to pose as the leader of men in religious matters?

Another and very important principle of interpretation recognized by fair-minded and scholarly men everywhere—is this:

Consider the Viewpoint of the Writer

There are thirty-six or more writers whose work is included in the volume called the Holy Bible. These men were widely separated both in time and place. The earlier writers generally saw truth more dimly and stated it more vaguely than did the later writers. The revelation is progressive. The vision grows clearer as the ages advance. In order to get the full meaning of their message we must consider these persons—their

time, their place, their aim, their knowledge, and their limitations. Not one of them told all the truth. Each one makes a fragmentary contribution to the whole. No one is under obligation to tell all the truth. Even Jesus did not tell all the truth. No one ever agrees to do that except witnesses in a court of law, and their signal failure to keep their pledge is one of the grim humors of the world.

If we consider the Gospel writers, we shall see that they wrote from different standpoints, for different peoples, and for different purposes. How utterly divergent are the conceptions of Matthew, Peter, and James on the one hand, and of John and Paul on the other, as to the real character of Christ's doctrine and kingdom. To the first group the Church is a Jewish institution, and Christianity a reformed Judaism; to Paul and John it is not a Judaism at all, but a new thing under the sun. To Matthew and Peter it is a sort of a millennial kingdom, such as the Jews had long been looking for; that it was soon to be enthroned in this world, with its capital at Jerusalem, and with Christ upon its throne. To Paul and John it is not in any sense an earthly kingdom, but a spiritual one, having its throne in the hearts of those who love God.

Thus we have the two concepts of the kingdom. Is Christianity a reformed Judaism, or is it a new kingdom altogether? Is Christ to be enthroned in Jerusalem, or is He now enthroned in the hearts

of those who love Him? If one rejects Paul and John's interpretation of the kingdom, and insists that it is but a reformed Judaism, he will be a Jewish Christian. He will very naturally fall in with Millennium, soul-sleeping, Saturday-keeping, immediate-second-coming, and world-going-to-smash theories and doctrines; but if he takes the view of Christianity that forbids regarding it as a Judaism in any sense but a spiritual system of truth and doctrine that proposes to enthrone Jesus Christ in love in every human heart, then his teaching will be something altogether different. He will believe that Christ is now enthroned in the hearts of those who love Him, and that is the only way in which He desires to reign anywhere.

Take the book of Matthew. It was written as an appeal to the Jews—to set before them the Messianic claim, and to show how Jesus fulfilled those expectations; to present the gospel to the Jewish people in such a way that they would see that our Lord's person and history fulfilled the prophecies of the Messiah. It is an inspired book, and gloriously did it fulfill its purpose and accomplish its mission. But it is not sufficient for the Gentile world. It was not primarily intended for them; and if we had no other Gospel but that of Matthew we would all be Jewish Christians, thinking of Christianity as a renovated Judaism. Matthew gives us thirty parables, and practically all of them are about the kingdom, and are introduced with the formula, "The kingdom of heaven is

like,'' etc. He is the only Bible writer who uses the term, ''kingdom of heaven;'' all the rest say ''kingdom of God.'' Surely those Jewish Christians had quite a different concept of the kingdom than is generally held by broad-minded Christians of the later ages. Matthew thinks of Jesus as a King; His capital is Jerusalem; His judgment seat is a throne; and the paraphernalia of a royal system is implied.

When we come to Paul and John, the kingdom has well-nigh vanished. Doctrines, experiences, and personal character are pressed to the fore. Not so much prophecies of the coming kingdom as the indwelling of the living King. Where in Matthew, Mark, or Luke do we find the doctrine of the Divine Sonship as we find it in Paul and John? Or the doctrine of eternal life? Or the doctrine of sin? Or pardon by an atonement? Or justification by faith? Or regeneration? Or the witness of the Spirit? Or of adoption? Or of sanctification? Or the resurrection? Or glorification? All of these doctrines are found in Paul and John; but only dimly foreshadowed in the Synoptic Gospels. Christianity is not law, but life; not an organization nor an institution, either ecclesiastical or national, but doctrinal truth and heavenly light in the souls of men. And since the days of the apostles Christianity has generally been interpreted from the doctrinal and spiritual standpoint of Paul and John. To reverse that order is to turn back to Judaism. For one now to

try to foist any system of Judaism or Millennialism upon the enlightened Church is about as stupid as to array the book of Ecclesiastes against the doctrine of regeneration or the natural immortality of the soul as stated in the New Testament. Yet practically that those people do who forever ignore John and Paul as the highest exponents of the system Jesus taught.

When we come to Luke's Gospel the scene shifts again. Here is a gospel writer who is about as oblivious to the kingdom, at least to any Messianic kingdom, as is John. Institutions do not appeal to him. Organizations have no charm for him. Nations and kingdoms are not in his thought, but individuals, persons, character—that is his message. We have thirty-six parables in Luke, and almost none of them have any reference to the kingdom. They are not introduced with the formula which Matthew employs. They are character studies, every one of them. This can not be said of any of Matthew's parables, nor those of Mark, generally. But every person, story, or parable in Luke is a character study. And in his plan all this conspires to reach its climax in Jesus, the perfect man—man at high-water mark! It is both stupid and impertinent to attach to Luke's parables, national, institutional, or kingdom meanings, when they were selected from the Master's lips to delineate character, and are never employed for any other purpose. Yet Millennial Dawn has committed that savage surgery upon one of the

remarkable stories in Luke's Gospel—the story of the Rich Man and Lazarus. Oblivious to the awful moral import of these two men's personal history and character, it has torn them from their natural place and meaning and compelled them to stand as representatives of nations! And all that in Luke! One capable of that has no conception of the purpose for which Luke wrote.

Which are the most well-known and popular of all the parables and stories of the New Testament? Nearly every one would answer, The Good Samaritan, The Prodigal Son, The Rich Man and Lazarus, The Importunate Widow. Why are these parables and stories universally popular? Because they delineate persons and character. Why are they all in Luke and nowhere else? For exactly the same reason. Yet Millennial Dawn would filch these great studies in character from us and compel them to do treadmill duty in support of its manufactured institution which it calls Millennium. We resent it and characterize the performance as ecclesiastical jugglery.

We have endeavored to draw attention in this chapter to some of those fundamental principles of Biblical interpretation which have been recognized by sound scholarship the world over. Whoever is ignorant of them disregards them, or proceeds to interpret the Word of God in flagrant defiance of them, can never arrive at the truth. His system will be man-made, grotesque, anti-Christian; and he will generally proceed to do what the

Mormons, the Roman Catholics, and the author of Millennial Dawn have done—set up the claim of inspiration or of special divine illumination from whose dicta there is no appeal. By such means an ingenious man can manufacture almost any kind of a system.

Plundering Bible Prophecies

We have noticed the tendency of all Millennialists to plunder the Bible, and especially the prophecies of the spread and triumph of the gospel, and the reign of the Messiah. They appropriate these to their Millennium. We protest against such treatment of the Holy Book. A noted Millennialist of New York claims all the glowing descriptions of Messiah's kingdom and reign as having reference only to the Millennium. What an outrage to take a scoop and shovel fifty-one chapters of Old Testament phophecy over into the Millennium, and to deny that they have any application to the present Gospel Age!

That is certainly bad enough, but it is petty larceny compared with the performance of Millennial Dawn. This institution has taken practically the entire Bible as having been written only for its pet hobby. It begins with Adam, and insists that about everything that has been said or done since is a part of the great scheme of the Almighty to get the entire human family over into the Millennium. Nothing else is worth thinking about or striving

for. The Millennium monopolizes every page of the Bible, every event of history, every prophecy of Scripture, every thought of the race. All the radiant prophecies of the Bible can be fulfilled only in the Millennium. Prophetic utterances about the glory of the Church, the destruction of national vices, and the reign of righteousness can come to fruition only in the Millennium. We characterize such views as unscriptural, uncritical, and untrue. Thus to wrest the Bible from its true meaning abuses and dishonors the Word of God.

Matthew quoted the Old Testament sixty-five times to prove to the Jews that Jesus was the long-promised Messiah. Paul frequently quoted from the prophecies for a similar purpose, as well as to show that while preaching the kingdom of God to the people of his day he was fulfilling those very prophecies. This was especially true in all his sermons to Jewish audiences. Paul evidently believed that the utterances of the Hebrew prophets were intended to apply to this Gospel Age, and not to some future Millennium. The gospel of the kingdom began to be preached at Pentecost by the Apostles; and from that forward they constantly quote the utterances of the Prophets as descriptive of their age and work. Besides scores of allusions to these prophetic utterances, we have carefully noted sixty of these quotations, beginning with that taken by Peter from Joel as his Pentecostal text.

These prophecies, so understood by the inspired

Apostles, make it certain that they apply to this Gospel Age, and have no reference to any supposed Millennial Age to succeed this. That was clearly their understanding; and we resent the constant iteration that these prophecies were intended for the Millennium and can be fulfilled only in that age. Thus to divert them from their real meaning is utterly to violate every true principle of interpretation.

II

IMMORTALITY AND SOUL-SLEEPING

" O listen, man!
A voice within us speaks the startling word—
'Man, thou shalt never die!' celestial voices
Hymn it round our souls; according harps
By angel fingers touched when the mild stars
Of morning sang together, sound forth still
The song of our great immortality.
Thick-clustering orbs, and this our fair domain,
The tall, dark mountains and the deep-toned seas
All join in the solemn, universal song."

—*Dana.*

CHAPTER II

IMMORTALITY AND SOUL-SLEEPING

Millennial Dawn Practically Denies the Existence of the Human Soul as an Organism Distinct from the Body; Utterly Denies Its Immortality, and Propagates that Old Heresy of Soul-Sleeping

The teachings of Millennial Dawn concerning the existence of the human soul, its creation and immortality, are at variance with the opinions which mankind have generally held, contrary to human reason, and out of harmony with the Word of God. This reference to human reason will arouse the wrath of Millennial Dawn, because it does not believe in any man's reason except its own. It repudiates all others. The Scriptural account is that God formed man's material, animal body of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul (Gen. 2:7). The human person is therefore composed of two distinct and separate entities, a body and a soul. His body identifies him with the animal kingdom: his soul places him in another kingdom and makes him a being of a higher order

than the animals. If we examine the account carefully we shall see that man is differentiated from the animals in several important particulars:

1—God formed man of the dust of the ground. We are not told that any animal was so formed. This is man's first distinction.

2—God breathed into man's nostrils. No animal received either its breath or its life in that way. This is distinction number two.

3—The thing breathed into man's nostrils is called the "breath of life." Here the Hebrew always makes a distinction between men and animals. The term—breath of life—is frequently applied to animals in the early Hebrew Scriptures; but whenever animals are said to have the breath of life the Hebrew term is always *ruach-hayim*, literally, the *wind* of life. Whenever man is said to have the breath of life it is always *nishmath-hayim*, literally, the *breath* of life. There is no exception to this. Both men and animals have "the breath of life," but it is not by any means the *same* breath of life. This is a distinction which is sacredly guarded by the Hebrew Scriptures, but utterly obscured in our English version, which always translates the two expressions as though they were the same. No wonder innocent but unskilled people are ignorant of the facts, and become the easy prey of designing bunglers. It will be our pleasure to point out many similar instances where either the ignorance or the de-

sign of Millennial Dawn touching the real meaning of texts is capitalized to support that system of error.

4—"Man became a living soul." This is equivalent to saying that man became an immortal soul. The term immortal soul, or immortality of the soul, is not used in the Sacred Scripture; the favorite term being a "living soul." Plato's opinion was that the soul, being a single substance and not a compound, could not be destroyed, and that, therefore, it is *necessarily* immortal. That opinion from one of the greatest genius-inspired men which the world has seen has no doubt influenced theologians all too much. We are under no obligation to adopt an error because it is old, nor because it emanates from a man of superior genius. We do not say that the soul is necessarily immortal, but that it is *naturally* immortal—made to be "a living soul," and that it will live always unless assailed by some destructive agent outside of itself. When we say that the soul is naturally immortal we mean exactly what those words imply—a soul whose nature it is to live; that there is no self-limiting device upon or within the soul, no time-limit upon it as there is upon or within the body, which will die naturally within a definite period of time. The soul will never die naturally, but will live always unless it shall please God, for sufficient reason, to strike it from the muster-roll of the universe. This is what the Scriptures seem

to mean by the oft-repeated term "a living soul." This view of immortality is both Scriptural and reasonable.

5—The next item is that the soul was created in the "likeness and image of God." (Gen. 1:26). Does not this mean that the soul is an entity, an organism, just as surely as the body is? and that its organs or faculties are like God's? It is not the same as God, nor in His nature, but like Him. It is the regenerated soul that partakes of the Divine nature (2 Pet. 1:4). The Hebrew Scriptures speak of the divine soul fourteen times, using the same word that stands for the human soul one hundred and nine times. This furnishes the basis of the divine likeness. In what respect is the soul like God? It is not difficult to see. Practically all eminent students of the soul agree at this point.

The human soul is like the divine soul in that it has power to think. That which thinks we call intellect. Man's intellect is like God's—a finite copy after the infinite Original. A being without intellect could never be a companion of God.

The second respect in which man is like God is that he is capable of feeling—pleasure, pain, joy, sorrow, and the like. That organ or faculty of the soul which feels we call heart or sensibility, whether it be divine or human. In the possession of this faculty also man is like God.

The third respect in which man is like God is that he has power to choose, to act, to perform,

and thus to bring things to pass. In this the human soul is like God, whose power of choice and action is infinite. This power we call will. Thus man is like God in that he has powers of thought, feeling, and action which are similar to those powers in the Divine Being. This view of "the likeness and image of God" is basic and constitutional in the construction of the soul itself.

No being in the universe, not even God, so far as our present knowledge extends, has any power outside of or beyond the power of thought, feeling, and action. In this respect both men and angels are like God. There is strong probability that all intelligent beings in the universe were so created —intellect, sensibility, will—for thus only could they be capable of divine companionship. And did not God make them to be companions for Himself?

The divine likeness in man has been weakened by sin, but it has never been lost. Nearly two thousand years after sin entered into the world, God said to Noah, "Whoso sheddeth man's blood by man shall his blood be shed, because in the likeness of God created He him," (Gen. 9:6). And four thousand years after sin came, James says, "With the tongue we bless God and curse man, who was made in the likeness of God," (Ja. 3:9).

Paul tells the Corinthians that a man ought not to cover his head, for he is the "image and

glory of God;'' and these texts ought to settle it once for all that man has not lost the divine image by sin, though he has lost his original innocence. The divine likeness therefore does not consist of any quality or mental state or moral condition, but of faculties and organs that are copied after God.

Paul tells Timothy that "only God hath immortality." If that statement be taken without modification, then no being, not even angels, are immortal, which is absurd. The text without modification proves too much. So if we would interpret his statement in harmony with the "analogy of faith," we should be obliged to say that Paul must have meant that God is the only being in the universe who possesses immortality as an original, eternal, and necessary endowment. No other being has it in any one of these senses. His immortality is eternal, ours had a beginning. His is original, ours is conferred. His is necessary, ours is contingent upon the divine will. Is not this a sane view of immortality? And is it not the view that the Bible holds? In this sense, and this only, we claim to be immortal.

Millennial Dawn is not the first cult that has sought to degrade and belittle man, by making him in every essential respect a beast; his soul breath, his spirit wind, the divine likeness, a mental state or a moral condition; instead of life and hope and joy, a tomb; instead of millenniums of happiness in Paradise, ages of rot in a grave.

This truer doctrine of immortality comports well with the dignity and glory that God associates with the creation of man. The psalmist declares, "When I consider Thy heavens the work of Thy fingers, the moon and the stars which Thou hast ordained, what must man be that Thou are mindful of him, and the Son of man that Thou visitest him? For Thou hast made him but a little lower than God, and hast crowned him with glory and honor. Thou madest him to have dominion over the work of Thy hands; Thou hast put all things under his feet." Soul-sleepers would rob man of this high station and reduce him to the level of the brute; and if it had not been positively settled that man was created in the divine likeness and given dominion over the earth, we may be sure that Millennial Dawn would have denied him any distinction of that nature until it had gotten its millennium into working order. But when the psalmist says, "Thou hast put all things under his feet," it is evident that he was not telling us what was going to happen in some far-off millennium, but what is true here and now in this present world and time. With this magnificent Scripture descriptive of man before us, can any fair-minded person still believe that man is in no respect different from the brutes that perish and rot in the grave? There are those who, for the sake of some doctrinal hobby, can go to that extreme, but most candid and intelligent people repudiate such low and coarse materialism.

THE MILLENNIAL DAWN HERESY

Scripture Evidence of Immortality

There is nothing which Millennial Dawn so much delights in—unless it is its furious and heroic assaults upon those old and discredited falsehoods of foreordination and eternal torments—as this gruesome doctrine of soul-sleeping in the grave. It seems to be almost delirious with joy at the thought of the souls of the early saints, like Abel and Enoch, rotting in their graves for five thousand years! And that senseless stuff is the doom of us all! And how does it make out such an absurdity? Easy enough. Just make sheol in the Old Testament and hades in the New always mean the *grave* or *oblivion*, and you have it! Volume V of the Millennial Dawn series at page 354 and onward for nearly thirty pages reiterates over and over that sheol and hades mean grave or oblivion. And this absurdity is so deep-rooted in the entire scheme of Millennial Dawn that we shall be obliged to devote considerable space to the exposure of the error.

What Does Sheol Mean?

1—*Sheol in the Hebrew Bible.*—Gesenius' Hebrew Lexicon devotes two hundred and fifty words to the definition of sheol as the under world, the place where go departed spirits at death, etc., but never once mentions either the grave or oblivion in connection with it. And that is practically the testimony of all Hebrew lexicographers. Any

person who takes the trouble to examine the Hebrew lexicons of Gesenius, Moore, Fuerst, Parkhurst, Brown, Driver, Briggs, will find that they are all in perfect harmony in their affirmations that sheol means the place of departed spirits; not the grave, not oblivion, not a state primarily, but a place where all mankind go at death. We know of no Bible dictionary, cyclopedia, or lexical authority that bears any other testimony. Who knows best—the united and godly scholarship of the entire world, or Millennial Dawn? For that is exactly the issue!

Sheol is found sixty-five times in the Hebrew Bible. Its meaning must be found by the use which those ancient Hebrews made of it. It does not mean heaven; the Hebrew word *shamayim*, found four hundred and twenty times, is always used in that sense. It does not mean hell, except when qualified by a descriptive term, as we shall show presently. It does not mean pit, the common word for which is *bor*, while there are ten other words which are used in that sense. Sheol does not mean grave, the Hebrew word for which is *qeber*, and appears more than fifty times in the Hebrew. Nor does it mean death, though it is once so translated in the Greek version. If it does not mean heaven, hell, grave, pit, death, nor oblivion—what is its true meaning?

If we were to examine all the texts where the word occurs we would find that in many of these the meaning is vague, frequently figurative, and

often obscure. No doubt in the Hebrew mind the exact meaning of the word was not always well defined—perhaps a little less distinct than the common notion of heaven as generally held to-day; but it is certain that the word is found a sufficient number of times where its meaning can not be mistaken. Let us examine some of these.

(1)—Sheol means a place of conscious existence for all mankind, and they enter it immediately after death.

Gen. 37:35, "I will go down to sheol to my son mourning." This is Jacob's way of saying that his sorrow over the supposed death of Joseph would kill him. Did Jacob expect to meet his son in the stomach of a wild beast, or did he expect to meet his soul in sheol? Will Millennial Dawn or any other soul-sleeper please tell us why the ancient Hebrew translators of the Greek version rendered sheol in this place hades instead of mnemeion or taphos, the Greek word for grave and tomb?

Do not the following texts represent sheol as a place of conscious existence for human souls after death?—

Ps. 55:15, "Let them go down alive into sheol."
Ps. 9:17, "The wicked shall be turned into sheol and all the nations that forget God."
Ps. 139: 7-10, "Whither shall I go from Thy spirit, or whither shall I flee from Thy presence? If

I ascend up into heaven Thou art there; if I make my bed in sheol, behold, Thou art there!''

Ez. 32:21, ''The strong among the mighty shall speak to Him out of the midst of sheol.''

Prov. 1:12, ''Let us swallow them up alive as sheol.''

Jonah 2: 22, ''Out of the belly of sheol cried I unto Thee, and Thou heardest my voice.''

Is. 14:9-15, describes the reception which a wicked king received upon his entrance into sheol.''

Ps. 49:14, ''Like a flock they are laid in the grave.'' Who ever saw a flock of sheep laid in the grave? No one. The finer figure of the Hebrew poet is: ''Like a flock we all are rushing into sheol.''

These are sufficient to make it clear that sheol is often used in the Hebrew Scripture to indicate a state of consciousness after death. But these are not the only places where sheol has that meaning, as we shall presently see.

(2)—When sheol is used in a bad sense.—In a broad and somewhat vague way the ancient Hebrews believed that sheol represented a state of happiness for the good and of misery for the bad. This is sufficiently shown by the ever present fact that when sheol is mentioned as the abode of bad men after death, a descriptive term is always used, such as ''the lower sheol,'' ''the sides of sheol,'' ''the bottom of sheol,'' ''the depths of sheol,'' etc.

Thus somewhat vaguely we have the two compartments of sheol as the home of the good and of the bad—sheol and the lower sheol. The texts which follow exhibit that character, and make this proposition plain to any careful reader:

Deut. 32:22, "A fire shall burn to the lowest sheol."

Is. 14:9, "Sheol from beneath is moved for thee to meet thee at thy coming."

Ps. 86:13, "Thou deliveredst my soul from the lowest sheol."

Prov. 9:18, "Her (the wicked woman's) guests are in the depths of sheol."

Prov. 15:24, "To the wise the way of life goeth upward, that he may depart from sheol beneath."

Whenever sheol is accompanied by a qualifying term, as shown in these texts, it is used in a bad sense, and represents the place and state of wicked men after death. In all such cases it would be proper to translate it hell, providing it be not understood as a place of eternal retribution; for we shall now see that—

(3)—Sheol is a temporal and not an eternal state.—Sheol is an intermediate state. It begins with death and ends with the resurrection, and so far as the human race is concerned it will come to an end with that event. Those dwelling in sheol will not remain there forever, as the following texts clearly indicate:

Ps. 16:10, "Thou wilt not leave my soul in sheol, neither wilt Thou suffer Thine Holy One to see corruption."

Ps. 49:15, "But God will redeem my soul from the power of sheol."

1 Sam. 2:6, "The Lord killeth, and maketh alive; He bringeth down to sheol, and bringeth up."

Ps. 30:3, "Thou hast brought up my soul from sheol."

Hosea 13:14, "I will ransom them from the power of sheol; I will redeem them from death. O, death, where are thy plagues? O sheol, where is thy destruction?"

This last text prophesies the end both of death for the body, and of sheol for the spirit, at the resurrection; and in his great chapter on the resurrection Paul paraphrased it in 1 Cor. 15:55.

This examination of sheol as it stands in the Hebrew Bible is sufficient to establish the three propositions made above—That sheol is an intermediate state for all mankind between death and the resurrection; that it is a state of conscious existence; and that when it is used to designate the abode of wicked souls, that character is indicated by a descriptive or qualifying term. But from first to last there is nothing about it that identifies it with the grave, and there is no Biblical authority anywhere which in any way regards it as meaning the grave or oblivion, Millennial Dawn to the contrary notwithstanding.

The Septuagint

2—*Sheol in the Greek Version of the Hebrew Bible.*—In all the world there is no testimony so valuable as to the meaning of Hebrew words as the Septuagint. Here we have the opinion of ancient Hebrew scholars, nearly three hundred years before Christ, put in such enduring form that no possible change can ever affect it. The translation which these men made of their Bible into the Greek tongue is their enduring and changeless testimony as to what *they* thought these Hebrew words meant.

Sixty-five times they encountered the word sheol in the Bible; how did they render it into Greek? Their treatment of this word must forever settle it as to what the word meant in their day. They did not render it hell, *tartarus*, not even in Is. 14:9, where it might bear such a meaning. They did not render it grave, though there are two Greek words—mnema for grave, and taphos for tomb—that would have exactly answered their purpose if they had thought, as Millennium Dawn does, that sheol means grave, or oblivion. Evidently these old Hebrews two thousand years ago were not basking in the superior effulgence of Millennial Dawn! They did not render sheol with the Greek word for pit, though that tongue has several words bearing that meaning, two of which are in the Greek New Testament. Evidently they did not think that sheol meant pit. What did

they think it meant? We are not left in doubt, for they rendered it sixty-one times out of sixty-five with the Greek word hades! There we have it. Sheol does *not* mean pit, hell, nor grave, but HADES!

There is no scholarly authority in all this world having any respect for intelligence and honesty that dares stand out against this testimony of the Septuagint translators, *that sheol means hades!* Not until Millennial Dawn arose to "illuminate" the world was there a dissenting voice. For nearly twenty-two hundred years it was practically unanimous; now Millennial Dawn arises to tell the human race that they are floundering in benighted ignorance on the subject; that sheol always means grave or oblivion.

What Does Hades Mean?

This is the next logical step in our inquiry. Since the Septuagint translators rendered sheol with the Greek word hades, and since hades is found eleven times in the Greek New Testament, it is all important now to find out what this word actually means. And the way to find out is to inquire of Greek authors and dictionary makers. So we turn to the oldest and probably the most influential of all the Greek authors, Homer, and we find that the very first line of the Iliad declares that the wrath of Achilles "hurled many valiant souls of heroes down to Hades." This use of the

word forever fixed its meaning as the place of departed spirits in the world to come. And that meaning it has uniformly borne in all literature to this hour.

It would seem almost a work of supererogation to fill these pages with quotations from Greek lexicons giving the definition of hades. We could mention Liddell and Scott, Green, Pickering, and a dozen others; but there is not one dissenting voice that hades means the state and place of souls after death, the spirit-world, the abode of departed spirits. If it were a question to be determined by the preponderance of authorities, we would here print these definitions, but as the scholarship of the world has but one testimony to offer, it is needless to go further. If Millennial Dawn can bring forward just one learned and respectable authority to be found on the face of this earth, showing that hades ever means grave, we will confess defeat. We challenge it to show just one! And if there is none on earth, we demand of Millennial Dawn why it still goes on deceiving simple, unskilled folk with its downright misrepresentations? Such a course in secular things would be called dishonest. In the eyes of all capable and candid men a system founded upon such a false basis stands discredited.

The Greek New Testament

3—*Hades in the New Testament.*—Remembering what has already been said—that sheol in the

Old Testament was rendered hades in the Greek Version, called the Septuagint—we find that this opened the way for hades to come into the Greek New Testament bearing the same meaning—the world of departed spirits. We find hades in the New Testament eleven times, though one of these is a repetition by a different Gospel writer; that it has substantially the meaning which the word has in the Septuagint version, and which sheol has in the Hebrew Bible. So that the sheol of the Old Testament is the hades of the New. Let us examine these texts in the New Testament and try to find the meaning of hades there.

Matt. 11:23; Luke 10:15, "And thou, Capernaum, which art exalted unto heaven, shall be cast down to hades." Here both heaven and hades are used figuratively. Capernaum was not literally exalted to heaven, nor was it literally cast down to hades.

Matt. 16:18, "Thou art Peter, and upon this rock I will build my church, and the gates of hades shall not prevail against it." Here again the use is figurative, and by "the gates of hades" is probably meant the powers of the invisible or spirit world.

Luke 16:19-31, "And it came to pass that the beggar died and was carried by angels into Abraham's bosom; the rich man also died and was buried; and in hades he lifted up his eyes," etc. Here we have our Lord's authority to teach that both saints and worldlines enter upon a conscious

state of existence immediately after death; and there is no possible way by which Millennial Dawn can get the soul of either of them into the grave! We shall examine this story more fully in another chapter. It is sufficient here to fix the meaning of hades as a state of conscious existence upon the authority of our Lord Himself.

Acts 2:27, 31, "Thou wilt not leave my soul in hades." "His soul was not left in hades." This is an inspired apostle's authority for declaring that while our Lord's body was in the tomb His soul was in hades; also that hades is the correct rendering of the word sheol in the Sixteenth Psalm, from which Peter was quoting. There is no grave about it. What has Millennial Dawn to say to that?

1 Cor. 15:55, "O death, where is thy sting? O hades, where is thy victory?" This is Paul's splendid paraphrase of Hosea 13:14, and both are prophecies of the resurrection when death must give up the body, and hades must surrender the soul.

Rev. 1:18, "I have the keys of death and hades."

Rev. 6:8, "And I saw a pale horse, and he that sat upon him was death; and hades followed with him." This represents death cutting down the bodies, and hades following close after to claim the souls.

Rev. 20:13, 14, "And death and hades gave up the dead that were in them; and death and hades were cast into the lake of fire." This is de-

scriptive of the resurrection; death surrenders the bodies which it holds, and hades releases the souls which it has so long held in captivity. The fact that they both come to an end in the lake of fire shows that they both represent an intermediate state. Eternity lies beyond the general judgment.

Sheol-Hades in Our English Version

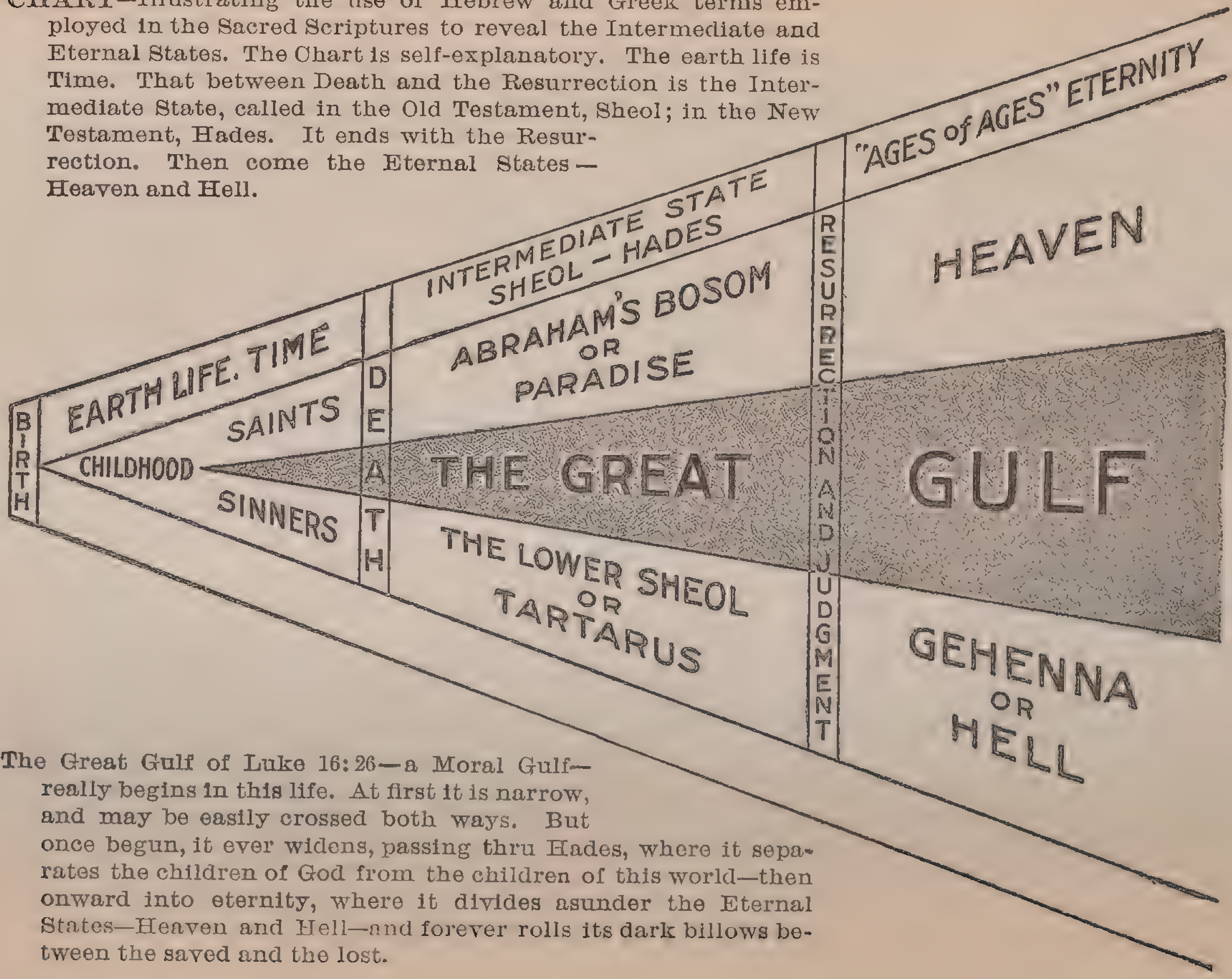
4—*We must next consider how these words were rendered in our English Bible.*—Luther and the Reformers were so anxious to get rid of the doctrine of Purgatory that they went to the extreme of practically expunging every trace of the intermediate state from the body of Christian doctrines and from the languages of modern Europe. It is not therefore to be wondered at that there is no word in either the German or the English languages to represent sheol and hades; nor that the nations that use these tongues are ignorant of the real facts concerning them. As a result King James' Version mistranslates sheol thirty-one times grave, thirty-one times hell, and three times pit, and thus succeeds in missing its true meaning every time!

The Revised Version translates sheol fifteen times grave, fifteen times hell, and five times pit, and then proceeds to atone for the blunder by transliterating it thirty times, which it ought to have done sixty-five times. But this treatment was better than any version before it had attempted, and was a move in the right direction.

The American Revision has done the only thing that could possibly be done correctly—not to translate it at all, because there is no word in the English language which can possibly represent sheol. They transliterated and thus made an English word of it every time they found it. It is no longer a Hebrew word exclusively. It has by the American Revision been naturalized in the English language; and we must now know its meaning as we know the meaning of Jehovah, Zion, and Hallelujah, and many other words from the Hebrew, which have been English words for centuries. Why did not these American Revisers render sheol grave, pit, or hell? Simply because they had too much intelligence, scholarship, and honesty to perpetuate that stupid blunder any longer. Why does Millennial Dawn still persist in foisting that old discredited error upon mankind? Simply because it prefers that kind of a foundation for its system. It required a good deal of intelligence, honesty, and heroism to repudiate a blunder so thoroughly entrenched as this is, that sheol and hades always mean the grave. But the Revised Version and the American Revision have dragged the old fraud from its obscurity, and henceforth intelligent people will not remain in ignorance concerning it.

A similar treatment has been accorded the word hades in the English New Testament. The Authorized Version rendered it hell in every instance but one. This was bad enough, but it showed that they thought it meant the place where the souls

CHART—Illustrating the use of Hebrew and Greek terms employed in the Sacred Scriptures to reveal the Intermediate and Eternal States. The Chart is self-explanatory. The earth life is Time. That between Death and the Resurrection is the Intermediate State, called in the Old Testament, Sheol; in the New Testament, Hades. It ends with the Resurrection. Then come the Eternal States—Heaven and Hell.



The Great Gulf of Luke 16:26—a Moral Gulf—really begins in this life. At first it is narrow, and may be easily crossed both ways. But once begun, it ever widens, passing thru Hades, where it separates the children of God from the children of this world—then onward into eternity, where it divides asunder the Eternal States—Heaven and Hell—and forever rolls its dark billows between the saved and the lost.

went at death, not the grave, and that was something gained. The revisers did not attempt to translate it at all, but made an English word of it in every instance. May we not now hope that intelligent Bible students will gain correct opinions concerning its true meaning? That question may be considered settled, unless Millennial Dawn is prepared to arise and tell us just where in the New Testament hades ought to be rendered grave.

Soul-Sleeping

Nearly all grades of millennialists have an abnormal fondness for soul-sleeping. It is a strange fascination. But to them, as to Millennial Dawn, the thought of the privilege of rotting for thousands of years, soul and all, in the grave, arouses them to a high pitch of religious frenzy. Why is this? Is it because it is so much easier to manufacture a millennium out of the world's population now in their graves than it is to bring saints out of Paradise or sinners out of Tartarus for such a purpose? They are forever telling us that when a man dies his soul goes into the grave along with his body to "sleep" till the resurrection. No considerations of the true nature of the soul, no evidences of its natural immortality, however overwhelming or convincing, are allowed to stand one moment before this strange fiction.

And what a silly fiction it is! Gentle spirits among all nations have preferred to represent the harsh and stern realities of death under the kind-

lier figure of sleep. It is a literary fancy that is world-wide, and is justified by the evident similarity in appearance between one asleep and one dead. But few ever interpret this in any literal sense. Death is not sleep, and sleep is not death. Whenever we say of one dead that he is asleep, we use language figuratively. So everywhere and always with the Sacred Scriptures. The warmth and glow of the Oriental mind could not be expected to express itself upon so forbidding a subject as death except in softer and more pictorial speech. Death is represented under the figure of sleep, just as religious joy is expressed by "mountains breaking forth into singing and all the trees of the field clapping their hands." The righteous man is "like a tree planted by rivers of water." Sensible conversation is "like apples of gold in pictures of silver." We confess our sins by saying, "All we like sheep have gone astray." The universal reign of death is set forth thus, "Like a flock they rush to sheol." The wickedness of a great king is thus proclaimed, "How art thou fallen from heaven, O Lucifer, son of the morning!" And so forth with many hundred like expressions, high-wrought, figurative, fanciful. Could less be expected of minds imbued with these Oriental feelings and training than that they would express the sad features of death with the gentler poetry of sleep?

We find the word sleep one hundred and thirty-six times in the Scriptures, and fifty-five times it

is used figuratively for death. But there is no affirmation in the Bible that death is sleep, or that sleep is death. In the Thirteenth Psalm is the expression, "sleep of death," as if the author felt that the word sleep alone was not quite sufficient to express real death. But the Orientals were not confused by this use of the term sleep. Several times in the Gospels we have the statement concerning the maiden, "She is not dead but sleepeth." Jesus said to His disciples, "Our friend Lazarus sleepeth." They understood him as speaking literally, and suggested that sleep would do him good. Then Jesus dropped the figure and spoke to them in literal terms, "Lazarus is dead." That incident and the use our Lord made of the figure of sleep ought to satisfy all fair-minded men that when one is dead he is not in any sense asleep, and that the Biblical use of sleep for death is always figurative.

When kings and eminent persons died the Hebrew writers generally said, "He slept with his fathers;" but when men of lesser rank died that fact was often stated in more literal terms, as note 1 Kings 11:21, "Hadad heard in Egypt that David slept with his fathers and that Joab was dead." Is not such an instance ample proof that when the dead are said to be asleep the language is figurative?

We wonder if Millennial Dawn ever discovered that when an ordinary man, a sinner, or some great scoundrel died, the sacred writers do not say, "He slept with his fathers," but in bald literalism tell

us that he died. Notice the account of the death of Achan, Abner, Absalom, Saul, Joab, Ahab, the Rich Fool, Judas, Ananias, Sapphira, and Herod.

The sacred writers and speakers frequently represent sin and sinners by both sleep and death, as, "Awake, thou that sleepest and arise from the dead, and Christ shall give thee light." Here both sleep and death are used as figures of sin. Death is also used as a figure of the unregenerate in this text, "Let the dead bury their dead." Millions are constantly speaking of sleep for death who do not at all believe in the soul-sleeping nonsense. In view of all this it is nothing less than childish and pitiable to see Biblical teachers, as Millennial Dawn professes to be, forever reiterating that old threadbare falsehood that the souls of the dead are asleep in their graves or are in a state of "oblivion."

Further Scripture Evidence of Immortality

There is another class of Scripture evidences which in their nature are more direct as bearing upon the immortality of the soul, and while it would make this work too cumbersome to quote them all, we will introduce a few of them. A vast majority of able, devout, and scholarly Bible students in all ages have believed the soul's immortality upon the authority of these Scriptures. And it is difficult to see how they could have done otherwise.

What happens to a man when he dies? There is a pretty substantial agreement that his body

decays, loses its identity, and is resolved into the very elements of which the earth is composed. Does a similar thing happen to his soul—that part of him that was created in the image of God? Or does death separate the body and the soul, and send each to a separate destiny? That is clearly the Scriptural message. "The dust returns to the earth as it was, and the spirit returns to God who gave it." (Ecc. 12:7.) Our life "is soon cut off and we fly away" is the way the Ninetieth Psalm has it. Paul declared, "I am in a strait betwixt two, having a desire to depart and be with Christ." (Phil, 1:23.) If Paul expected to go into the grave or to lose all consciousness in "oblivion" it is hard to understand his "strait." The fact is that Paul's better knowledge enabled him to say of death that "to be absent from the body is to be present with the Lord." (2 Cor. 5:8.)

In our Lord's controversy with the Sadducees upon the resurrection, he took occasion to rebuke them for their ignorance of the Scriptures and of their rejection of the doctrine of immortality, declaring that "God is the God of Abraham, Isaac, and Jacob; He is not the God of the dead, but of the living." (Matt. 22:32.) In effect, Millennial Dawn says, "O no, Jesus, You are mistaken. Abraham, Isaac, and Jacob are not living; their bodies have long since rotted in the grave, and their souls are in 'oblivion.' They 'll not live again until the Millennium!" Thus it puts itself squarely in antagonism to the "analogy of faith" which Paul

said should guide us in the interpretation of Scriptures. (Rom. 12:6.) Those who are willing to be deceived will continue to follow Millennial Dawn.

Jesus taught that the death of the body does not involve the death of the soul when He said, "Fear not them that kill the body, but are not able to kill the soul." (Matt. 10:28.) This language of our Lord is misleading if the soul goes into the grave with the body or into "oblivion" at death. Paul in his experience of being "caught up" to Paradise and the third heaven, tells us that he did not know whether he was "in the body or out of the body;" and his language can have no meaning unless the soul and the body are two distinct and separate organisms, and the soul able to exist apart from the body. (2 Cor. 12:2.) James says that the body without the soul is dead; but he does not say that the soul without the body is dead also.

Paul's account of the outward and the inward man (2 Cor. 4:16)—the body and the soul—the body perishing every day, the soul renewed and ever growing in glory and power, can have no meaning except upon the theory that these are two distinct organisms, one material, the other spiritual—one mortal and the other immortal.

Fifteen hundred years after Moses had died, and seven hundred and fifty years after Elijah had been translated, they both appeared with Christ on the Mount of Transfiguration. Evidently their souls were not in any grave nor slum-

bering in "oblivion." They were very much alive. Millennial Dawn feels how damaging this is to its pet soul-sleeping fiction; so it proceeds to create another fiction, and tells us that this was a "vision," intending by that to convey the impression that is was not real; that what the disciples thought they saw and heard was some impression produced upon them in an abnormal or sub-conscious mental state; that Moses and Elijah were not really there at all; in other words, that Jesus was only fooling them! That is exactly what Millennial Dawn does on every occasion when baffled by the truth—resort to some fiction or falsehood to distort the plain meaning of Scripture! Peter and James and John and the Master were not on the mountain at all! Jesus was not transfigured before them! Moses and Elijah were not there in person! The whole thing was a "vision!" And sure enough! Did not Jesus tell us it was a "vision?" When *we* see anything we call it a sight. When the *Greeks* saw anything they also called it a sight—a *horama*—a thing seen. That is what Jesus called the Transfiguration, and that is also the word that Stephen called the burning bush which Moses saw (Acts 7:31). Both were sights or visions, one as real and literal as the other.

The Intermediate State

Protestant theologians in recent years have become well-nigh unanimous in support of the doctrine of the Intermediate State. To name only a

few among many—Wesley, Shedd, Hagenback, Hodge, Miley, Pope, Johnson, Foster, Dwight, Dorner, Merrill, Raymond, Curtis—shows that the funeral sermonizer who assumes that saints go directly from this world to heaven, and sinners to their eternal retribution, is likely soon to be lonesome. The Intermediate State—sheol, hades, which has already been fully discussed in this chapter—has its two compartments or states, Paradise and Tartarus (2 Pet. 2:4), separated by the Great Gulf of Luke 16:26. Jesus went to Paradise from the cross and remained there while His body was in the sepulcher. He took with Him the soul of the penitent thief, a glory which Millennial Dawn would rob Him of by changing a punctuation mark! The Sixteenth Psalm declared that "Thou wilt not leave my soul in sheol;" and in his great Pentecostal sermon Peter applies that to Christ and declares that "His soul was not left in hades." Jesus was in hades—Paradise—not in heaven, for on the morning of the resurrection He said to Mary, "Touch Me not, for I have not yet ascended to My Father." There is no Millennial Dawn soul-sleeping nor "oblivion" here!

Immortality versus Eternal Life

Immortality and eternal life are not the same. A vast amount of confusion concerning the natural immortality of the soul comes from the false notion that they are identical. So when one comes across a text—and there are many of them—which teaches

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that eternal life is conditioned upon faith in Christ, they at once assume, and wrongly, that immortality is so conditioned, and that those who have not faith in Christ as the Savior miss immortality. This is the fruitful source of the error and confusion upon the subject.

Immortality is the life of the soul. We have already defined it as exemption from any self-limiting device. There is no time-limit in the soul as there is within the body. The body will die naturally after a certain time. The soul will never die naturally. It is a living soul. If it ever dies or ceases to exist, some power outside of itself must work its overthrow. If never assailed from without it will live forever. But immortality is simply life—continued existence, duration; it has no reference to a kind of life. It is quantity rather than quality, amount rather than kind. We inherit our souls as we inherit our bodies; we inherit our immortality as we inherit our souls, for immortality is soul-life. It is the common inheritance of the human race.

Not so eternal life. This is spiritual life. It is the life of God, and of all holy and regenerate beings, whether men or angels. It is not chiefly duration or quantity. It has its seat in our spiritual nature—that nature which comes from the Holy Spirit in regeneration. It is that which causes the spirit to glow and shine. It fills the whole being with "righteousness and peace and joy in the Holy Ghost." It is quality, essence.

It is not an inheritance. It is the gift of God through Jesus Christ.

In his soul-life or immortality a man may be educated, genteel, refined, cultured, high-toned; he may know all science, and in thought, feeling, action may become almost godlike; but no degree of culture, intellectual development, or genius can ever equal, nor be a substitute for, spiritual life —the life of God in our spirit nature. That is eternal life.

This eternal life is in God the Father (Jn. 5:26) as an eternal and necessary endowment. The Father bestowed it upon the Son (ibid) and Jesus was commissioned to bring it to light in the gospel (2 Tim. 1:10, Revised Ver.), and to bestow it upon His disciples (Jn. 17:2) upon condition of faith in Him as the Savior (Jn. 3:16); it is God's glorious gift to man (Rom. 6:23) and is a present possession of all those who accept Jesus Christ by faith (Jn. 3:36), as well as their everlasting inheritance. (Matt. 25:46.)

The Scriptures frequently exhort us to seek and to lay hold on eternal life. We are never exhorted nor even invited to seek immortality, though the Authorized Version, through faulty rendering of Rom. 2:7, made it appear that we were to "seek for immortality." All recent versions have corrected that, and also and for the same reason they have corrected 2 Tim. 1:10. Thus two more props of Millennial Dawn and all other soul-sleepers are gone—killed by the truth—a correct rendering

of the Greek text! The reason why the Scriptures do not exhort us to lay hold of immortality is that immortality is our inheritance; the reason why we are to seek eternal life is that it is a gift conditioned upon those who seek it by faith. Paul tells us (1 Cor. 15:53) that "this mortal must put on immortality," but he is not now speaking of the soul, but of the body which "is sown a soulical body, raised a spiritual body." The resurrected body will be spiritual and immortal.

Demons are immortal, but they have not eternal life. The natural man is immortal, but only the regenerate have eternal life. By blindly confounding immortality and eternal life Millennial Dawn exhibits its sad lack of spiritual insight and puts up a bungling soul-life in the place of the greatest, highest, divinest thing named in all the Bible next to the Divine Name itself—Eternal Life! We have never encountered anything in Millennial Dawn that indicates its author ever had any true conception of eternal life at all other than mere continued existence. Eternal life is not simply a life that has, and can have, no end, but a life that is in some sense divine, and forever growing more divine; that partakes of the experiences, emotions, and holy joys of God Himself, and of all angels and glorified beings in the universe; where the whole being glows with an ever brighter radiancy; "this is eternal life—to know God," and by Him to be enriched with a "far more exceeding and eternal weight of glory."

This we believe to be the Scriptural doctrine of immortality and eternal life. It has the glorious merit also of satisfying the deep hungers of the human heart. We infinitely prefer it to the gross materialism or Millennial Dawn, with its grave clothes, soul-sleeping, and "oblivion," and all in constant and defiant disregard of every principle of Biblical interpretation.

"Oblivion," Hades, or Heaven

Few Protestant Churches have any creed statement of the Intermediate State. In the absence of any formula of belief touching the state of departed souls between death and the resurrection, many Christian students and teachers have assumed that translated saints were in heaven, and sinners were in hell. And that view has quite generally obtained in Protestant Churches. But that doctrine is fraught with difficulties which soul-sleepers have never failed to make the most of to the disadvantage of the otherwise orthodox. If that doctrine be true, then all human souls must be brought from both heaven and hell in order to be present at the general Judgment. It seems an inconsistent doctrine, that after millenniums in heaven and thousands of years in hell, souls must be brought out for judgment. These incongruous situations call loudly for a restatement. Three ways have been proposed; and each has its advocates:

1—Give up belief in a General Judgment. But

the doctrine of a Judgment is too deeply inwrought in the woof and warp of the Sacred Scriptures for that. "He hath appointed a day in which He shall judge the world by that Man," etc; "For we must all stand before the judgment seat of Christ:" "Then shall He sit upon the throne of His glory, and before Him shall be gathered all nations." These and a score of other literal statements of the great FACT make it impossible to set it aside or to treat it as figurative. There will be one General Judgment for all mankind.

2—Assume that the soul "sleeps" in the grave or in "oblivion" between death and the resurrection. Quite a number of Millennialists and Second Adventists beside Millennial Dawn have adopted that hypothesis. We have already shown how untenable it is. It involves a practical denial of the real nature of the soul as an organism created in the "likeness and image of God." It is absolutely unscriptural, having substantially the whole Bible against it. It also generally creates confusion concerning the true nature of the soul and the spirit, as well as the exact distinction between immortality and eternal life. While it offers a way out for some, it can never be generally adopted by Biblical scholars.

3—A place of conscious existence, other than heaven and hell, for all human souls between death and the resurrection, is not only a necessity of reason, but the clear testimony of the Word of God. Departed souls take their places in Hades—

Paradise or Tartarus—not as the verdict of any Judgment, but upon the one criterion only—that their names are written, or not written, in the Lamb's Book of Life.

The General Judgment—which will take place at the close of the Intermediate State—is not for the purpose of deciding who shall be saved and who lost—who shall go to heaven and who to hell; but for this *one* purpose, namely—To deliver personal rewards and retributions to each human soul "according to the deeds done in the body." "And the dead were judged out of the things that were written in the books, according to their works." It is one thing to be saved by faith, it is quite another thing to be rewarded *for works*. The Judgment throne is the place where "Whatsoever a man soweth that shall he also reap" makes good. Is it not possible that some saints shall miss their reward? Is it not possible also that some sinners may escape the heavier retribution? In every case it will be "according to the deeds done in the body."

No Souls Now in Heaven

In his sermon on "The Rich Man and Lazarus" John Wesley says, "The beggar died and was carried by the angels into Abraham's bosom. It is indeed very generally supposed that the souls of good men as soon as they are discharged from the body go directly to heaven; but this opinion has not the least foundation in the Oracles of God."

In this opinion Mr. Wesley is certainly right. While there are many Scripture texts which serve to create the expectation of a happy place for the good when they leave this world, and of a glorious heavenly home at some future time, such as; "I shall be satisfied when I awake in Thy likeness;" "At Thy right hand there are pleasures for evermore;" "Thou wilt guide me with Thy counsel and afterward receive me to glory;" "To depart and be with Christ is far better;" "Then shall the spirit return to God who gave it," etc.,—yet there are several texts which seem to positively deny that any human soul has ever reached heaven:

"No man hath seen God at any time." (John 1:18.)

"No man hath ascended up to heaven." (John 3:13.)

"David hath not yet ascended into heaven." (Acts 2:34.)

In the absence of any statement to the contrary these texts are sufficient to establish the "analogy of faith" upon that point. The first two statements were made by our Lord Himself, the last was made by Peter at Pentecost, and was said of David, who had been dead a thousand years. Some have thought that the saints were permitted to enter heaven at the time of our Lord's resurrection, or at the time of our Lord's ascension. But Peter made this statement about David fifty days

after our Lord's resurrection, and ten days after His ascension.

Paradise, Home of Saints, not a Twilight World

Christ went to Paradise from Calvary, bearing upon His bosom the soul of the repentant thief, the first trophy of His redemptive scheme. Lazarus was carried there by the angels, from poverty and suffering at the gate of Dives to the glories of Paradise. About every time the clock ticks some one closes his eyes on earth to open them in Paradise. Every hour they are receiving news from earth, and no doubt are thus made acquainted with what is passing here. In that fashion we are "surrounded by a great cloud of witnesses," who are watching with intense interest the progress we make. Are they not more interested in the victories of the cross and the working out of the divine plans than we are? What celebrations of victories! Paradise! Will not its glories and ecstasies be about all we can stand for the first ten thousand years? Adam and Eve, the first father and mother of the human race—we trust are there. Abel is there. Though never permitted to see the inside of the earthly Paradise, the gates of the celestial Paradise no doubt swung wide open to receive him and to welcome him home, the first arrival. Was he lonesome? Well, he did not have to wait long, for they soon began to arrive; and

for more than five thousand years the incoming procession of victorious saints has not halted for one hour, day or night. Enoch walked with God three hundred years; and one day he walked right out of the sunset glories of earth into the morning splendors of Paradise. Abraham caught a glimpse of its unseen enchantments from Mount Moriah, and soon after passed its portals to dwell in the celestial splendors. Moses went there from Mount Pisgah, Aaron from Mount Hor, David from Mount Zion, Daniel from Babylon, or the royal palace of Persia, Paul from Rome, John from Ephesus, John the Baptist from Herod's prison, Stephen from Jerusalem, and Jesus from Calvary. Isaiah pours his soul of fire into its songs. All the saved of earth are there. More than ten thousand million of the earth we believe are there, pouring forth their triumphant anthems of redemption and praise. O Paradise! Thou art not a twilight world.

III

THIS GOSPEL AGE

"All authority is given unto Me in heaven and in earth; go ye therefore and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo! I am with you alway, even unto the end of the world."—*Matthew 28: 18-20.*

CHAPTER III

Millennial Dawn Misrepresents the Purpose of this Gospel Age, and Flatly Denies that God Now Offers Salvation Full and Free to All Men Everywhere

This gross error is one of the fundamental features of Millennial Dawn. It declares that this is the age of the Church, not the age of salvation for all men. The Church is now on trial; the rest of the world will be hereafter. A few only can be saved now, and these for the special work that will be furnished them in the Millennium, when they will be kings and priests and teachers and evangelists, whose duties it will be to make all mankind—the resurrected multitudes of all ages—acquainted with Christ and His salvation. It endeavors to build this strange doctrine upon the following

Faulty Foundation

1. God's promise made to Abraham, that "in his seed all the families of the earth should be blessed." (Gen. 12:3; 28:14.) "All the nations of the earth." (Gen. 18:18; 22:18.) Evidently God intended to consider "families" and "nations" as exactly the same in this covenant. Jesus is the

"seed" of Abraham, and it is through Him that all families or nations of the earth are to be "blessed."

Millennial Dawn proceeds to deny that all the families of the earth are blessed, or ever will be, with the present order of things; that God, in making this promise to Abraham, meant that all mankind should be saved or should be placed in such personal relation to Christ as to make their salvation practically certain. Since that purpose has failed and will continue to fail, and in order to protect God's honor in making that promise, it feels called upon to invent the wonderful Millennial Dawn scheme of a thousand years probation which it is cock sure will accomplish that purpose. How kind of it to step in at just this crisis and save the honor of Jehovah! What would have happened if Millennial Dawn had never thought of it? It is terrible to contemplate.

Now, we accept the promise which God made to Abraham, but we do not feel obliged to adopt nor to manufacture any plan, other than the Gospel Plan, to help God out of the difficulty of fulfilling His promises. The Millennial Dawn institution is a pure fiction without one word of Scripture authority for it, and very much Scripture against it.

On the contrary we affirm that God's promise has not failed, but has been fulfilled, and is being fulfilled, and will continue to be fulfilled more and more until the end of time; and that all mankind—all the nations of the earth—are blessed in

Jesus Christ, the "seed" of Abraham, in this present Gospel Age, and in the following ways:

(1)—By the gift of life. This earthly life is the gift of God's mercy through Jesus Christ. Had there been no Redeemer there would have been no people to redeem, for before God made man "the Lamb was slain [in the divine purpose] from the foundation of the world." (Rev. 13:8.) Had no Redeemer been provided the human race would have perished in the first pair. God's goodness would not have permitted Him to create a race of beings, subject them to the awful disability of sin, without also providing a remedy for sin. Jesus Christ is that remedy—"The Lamb of God that taketh away the sin of the world."

(2)—The result of Christ's ministry in this world has been and is a blessing to all mankind, and is steadily increasing in effectiveness and value. For nearly two thousand years He has been a saving influence in the social health and progress of the world, the mightiest force that has ever been felt in human society. Millennial Dawn forever belittles Christ's work in this world, and sneers at any mention of moral reforms, diffusion of knowledge, development of science, downfall of despotism and slavery, birth of civil and religious liberty, growth of Christian sentiment and enlightment, and world-wide evangelization. All these go for naught as unworthy honorable mention. To mention one subject alone—War. Before the birth of Christ the world was a military

camp, and wars were waged for conquest and reprisal. The Christian spirit has so far permeated the world that it would not to-day tolerate another war for either of these causes. Japan yielded to the Christian moral sense of the world when she relinquished her demand for indemnity of Russia; and America wrote the parable of the Good Samaritan into the law of nations when it espoused the cause of Cuba. If there shall be any war in the future, its only cause can be fear, distrust, or misunderstanding; and Christianity is rapidly making it impossible for one nation to fear, distrust, or misunderstand another. Thus it is true, and growing more true daily, that the seed of Abraham is blessing all the NATIONS of the earth.

We take it that the blessing which Christ has been, and is, to the world to-day in its improved mental, moral, and social condition, goes far to satisfy the demands of God's promise to Abraham. But Millennial Dawn insists that God's promise means that every family of this earth must be saved, and every individual must come to know and accept Christ as his personal Savior, in the Millennium; and it demands that this program be carried out in the most literal sense. That is its contention everywhere and all the time. So we invite Millennial Dawn's attention once more to the terms of the promise. "I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore; and in thy seed shall all the nations of the earth be blessed." (Gen. 22:17,

18.) Millennial Dawn insists that the fulfillment of that promise can mean nothing less than the conversion of all the inhabitants of this world; and if not now, then in the Millennium! It insists upon the fulfillment of that promise in the most literal sense. And so we insist upon the fulfillment of the promise in the most literal sense as to the NUMBER of people involved. The number converted must be as innumerable as the stars! Has Millennial Dawn counted the stars yet? Recent photographs of star-clouds in the Milky-Way seem to indicate that they must be numbered by hundreds of billions! But has Millennial Dawn counted the sands upon the sea-shore! Now, one cubic mile of sand contains grains enough to represent the present population of the world TWELVE BILLION TIMES! But God did not limit us to one cubic mile of sand, but to the sea-shore—all the shore of all the sea. Does Millennial Dawn know that there are two hundred thousand miles of coast line on this planet, and that there is not less than that number of cubic miles of sand? And does Millennial Dawn presume that God meant to say with any approach to literalness that the number of people who should be saved by personal faith in Jesus during the supposed Millennium would amount to twenty-five hundred thousand billion times as many people as there are now living on this earth? Yet it takes all that to literalize the "sands of the sea-shore!" If one part of this promise is to be taken literally, then

all of it must. If God meant what He said as to the "blessing" of mankind, He meant what He said as to the *number* to be "blessed." If He spoke in the terms of hyperbole as to the number involved in the promise, what authority has Millennial Dawn to literalize or in any way to cramp the *terms* of that blessing? Such a procedure is gross assumption and folly. Thus the whole system of Millennial Dawn falls flat upon the very text on which it always relies to support its contention. It rarely prints a page without wringing in that promise about the "seed" of Abraham blessing "all the families of the earth;" and always insists that its own interpretation of what that "blessing" was to be is the *only* interpretation possible! That is egotism and absurdity gone mad!

(3)—But Christ is "blessing" and evangelizing the families and nations of the earth to-day in this present Gospel Age. His gospel is being preached in every country of the globe. Perhaps this is a subject of grief, as it is often times of ridicule, to Millennial Dawn; for it never misses any chance to belittle the present missionary movement. But God is blessing the work and will continue to bless it in spite of Millennial Dawn's disparaging attitude, till the knowledge of God shall fill the earth as the waters cover the sea.

Of course it looks absurd to Millennial Dawn. Why should n't it? Has n't Millennial Dawn taken out its pencil and figured it out a hundred

times before your eyes, and shown that, at the present rate of converts in heathen lands, the Christian can never overtake the heathen? Of course it has. Aren't heathen being born ten times faster than they are being Christianized? Of course they are. But does Millennial Dawn ever stop to think that *that very same reasoning* would prove that the Roman Empire could never become even nominally a Christian State? that Germany could never be converted? that England could never become a Christian nation? that the United States is forever doomed to benighted heathenism? that no nation can ever become converted to Christianity until the Millennium? Climax of egotism and absurdity.

Within a single lifetime every door of the world has opened to the missionary of the cross. The progress of the gospel in India, China, Japan, Corea, and of the islands of the sea is astounding. There is every reason to believe that every man, woman, and child on this earth will be able to hear the gospel message within the short span of a single lifetime. Surely the "seed" of Abraham is blessing all the families and nations of the earth!

2. Millennial Dawn never gets weary of quoting, "He that hath ears, let him hear," and then assumes that most people have no ears to hear; that they could not hear if they wanted to; that God has given the hearing ear to only a few in this Gospel Age—which is simply nonsense! These texts mean simply that Christ exhorts people to

use their ears, their understanding, just as He says in Mark, "Take heed what you hear!" and in Luke, "Take heed how ye hear!" To undertake to found a doctrine upon such texts and such interpretations as that exhibits the mental caliber of its author. If people to whom Christ spoke could not hear anyway, did He not exhibit gross ignorance in continually making His appeals to them? Such an interpretation impeaches either the honesty of Jesus or the common sense of Millennial Dawn! Take your choice.

3. Millennial Dawn assumes that no one can be saved by Christ without having such a personal contact with Him as has been impossible for the heathen to have in this age. Since Christ is to be present with the people in the Millennial Age, all will then have the opportunity to know Him and to come under the influence of His person; and that, all *that* is necessary to secure the salvation of the heathen.

How does Millennial Dawn know all that? Millions in these Christian centuries have been converted and saved who never saw Christ, never heard Him, never read a word that He said, nor ever saw any one who ever did see Him. Abraham never as much as heard His name, yet his works were counted for faith. We do not claim that a heathen can become a well-developed Christian without knowing something of Christ and His doctrines; yet we ask, Could not God *save* a heathen

on practically the same terms upon which He saved Abraham? Does not His Word tell us "that God is no respector of persons; but in every nation he that feareth Him and worketh righteousness is accepted with Him?" (Acts 10:35.) Does He not say that "the Gentiles who have not the Law are a law unto themselves?" (Rom. 2:11-15.) Does He not say, "If any man wills to do His will he shall know the doctrine?" (John 17:7.) Does He not place the responsibility of our salvation chiefly upon our own conscience, whether we are Christian or heathen? Why then should Millennial Dawn feel obliged to provide another Gospel Age in order to give the heathen a chance? If this performance were simply a harmless amusement we should have nothing to say; but it is pitiable to see innocent, gentle folk led astray with such false doctrines.

4. Millennial Dawn quotes the Authorized Version where our Lord says to His disciples, "Many I say unto you shall seek to enter in and shall not be able" (Luke 13:24), and then triumphantly shouts that only a few can possibly be saved in this Age; Jesus says so! But has Millennial Dawn ever taken the pains to inform its deluded followers that the Revisers have in the margin of that text brought its teaching into harmony with the "analogy of faith" by making it read as all correct Greek texts read, "Many I say unto you shall seek to enter in and shall not be able, when once the Master has risen up and shut the

door!'' Thus another world-saving doctrine, founded upon a false translation, is knocked into ''oblivion'' by the ''analogy of faith!''

A hundred other Scriptures have been wrested and tortured into the support of this fantastic system; but most of these are so manifestly erroneous, not to say silly, that it seems a waste of space to pursue them further. Millennial Dawn has taken six volumes to utter itself, and we can not be expected to point out its false reasoning and erroneous interpretations in every instance; but if what we have already said is true, then nothing can break it down. If not true, our contention fails. We are willing to leave the matter with those who do not want to be fooled—those who have sense enough to understand, and candor enough to admit the truth.

Salvation Full and Free is Offered to all Men Now in this Gospel Age

Upon this question God's Word says one thing, and Millennial Dawn flatly says another thing. Salvation by faith in Jesus Christ is now offered to all people everywhere, and pressed upon them with most persistent urgency. Millennial Dawn denies it, and in these words: ''Our Lord's instruction was that His people should preach the gospel in all the world for a witness—*not to convert all the world,* but for a 'witness' to all the world. The mission of the gospel is to select the kingdom

class, a 'little flock.' '' (''People's Pulpit,'' Vol. II, No. 8.) Similar statements can be found hundreds of times scattered through its literature; and they make a square issue between God's Word and Millennial Dawn. So it becomes necessary to point out with great clearness and fullness the message of the gospel to lost men and the nature of the invitations to come and be saved.

We will start with the terms of the Great Commission: ''All authority hath been given unto Me in heaven and on earth. Go ye therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you; and lo! I am with you always, even unto the end of the world.'' (Matt. 28:18, 19, 20.) Can an honest man discover in this any sign that all men were not included; any foreknowledge that only a few could hear anyway; any message to a ''little flock'' only? Is it not as wide as the world, as deep as God's love, and as honest as God's heart? Millennial Dawn would have us believe that Jesus did not mean what He said; that His generosity was gangrened with a disingenuous proposal to all men, intending only to search out a ''little flock!'' He was sending them out with offers of salvation which most people had no power to accept, and whom He did not want to accept!

''Come unto Me all ye that labor and are heavy

laden, and I will give you rest." (Matt. 11:28.) Is not this invitation made in good faith to all people everywhere? Was not the formula, "all ye that labor and are heavy laden" intended to include all people now dwelling on this planet? If so, what warrant has any person to say that God is not now trying to save all mankind?

"Behold NOW is the acceptable time; behold NOW is the day of salvation." (2 Cor. 6:2.) Paul here quotes a noble prophecy from the 49th chapter of Isaiah, in which the Gospel Age is set forth in most glowing terms. People afflicted with millennium-phobia would long since have filched this prophecy from this Christian Age if Paul had not reiterated, "NOW is the day of salvation!"

"And ye shall seek Me and find Me when ye shall search for Me with all your heart." (Jer. 29:13.)

"Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon." (Isaiah 55:7.)

"Him that cometh unto Me I will in no wise cast out." (Jn. 6:37.)

"If any man thirst let him come unto Me and drink." (Jn. 7:37.)

"Ho every one that thirsteth! Come ye to the waters! Yea, come, buy wine and milk without money and without price." (Isaiah 55:1.)

"The times of this ignorance God winked at;

but NOW commandeth all men everywhere to repent. (Acts 17:30.)

"Repentance and remission of sins should be preached in His name unto all nations, beginning at Jerusalem." (Lk. 24:47.)

"Ask and ye shall receive, seek and ye shall find, knock and it shall be open unto you; for I say unto you that EVERY ONE THAT ASKETH RECEIVETH; AND HE THAT SEEKETH FINDETH; AND TO HIM THAT KNOCKETH IT SHALL BE OPENED." (Matt. 7:7, 8.)

"I declared to them of Damascus, and Jerusalem and Judea, and to the Gentiles, that they should repent and turn to God." (Acts 26:20.)

"For the grace of God hath appeared, bringing SALVATION TO ALL MEN!" (Titus 2:11.) "To the 'little flock,'" says Millennial Dawn, "Paul, you are mistaken!"

"As many as received Him, to them gave He the right to become children of God." (John 1:12.)

"As Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up, that whosoever believeth on Him should not perish, but have everlasting life." (John 3:14; also John 3:16.)

"The high priest prophesied that Jesus should die for the nation; and not for the nation only, but that He might gather together in one the children of God that are scattered abroad." (John 11:52.)

"Look unto Me and be ye saved all ye ends of the earth, for I am God and there is none else." (Is. 45:22.)

"For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto Him." (Acts 2:39.) If Peter had not applied that glorious prophecy of Joel to this present Gospel Age, you may be sure that Millennial Dawn would long ago have told you that Joel meant the Millennium! But Peter settled that on the spot!

"O Jerusalem, Jerusalem! How often would I have gathered your children together, even as a hen gathers her chickens under her wings; but YE WOULD NOT!" (Matt. 23:37.) Jesus weeping over sinners whom He could not save! Does He excuse them and say they *could not believe?* Millennial Dawn does. No, Jesus says they *would not* believe. Who knows best, Jesus or Millennial Dawn?

"The Spirit and the bride say come; and let him that heareth say come; and whosoever will let him come and take the water of life freely." (Rev. 22:17.)

We have here quoted twenty, and these are but a few, of the promises, exhortations, and invitations of God's Word to the whole world of unsaved men. These are quite sufficient to establish the "analogy of faith" upon the subject of God's mercy to lost men; and according to Paul (Rom. 12:6) and Peter (2 Pet. 1:20), the Scriptures

must be interpreted in harmony with this standard. Nothing can be allowed to stand out against their testimony. No limit of time, nor country, nor race, nor condition, is ever anywhere suggested. Salvation full, present, free, and universal is now offered to all men everywhere; and it is an impeachment of God's honor to call in question His sincerity in issuing these invitations. To deny the import of these promises is to convict Jesus of ignorance or dishonesty in making these offers. It is difficult for us to understand how any sane man can get his mental and moral vision so distorted, or his egotism so inflamed as to thrust his bungling man-made "Plan of the Ages" into the very face of God in opposition to all these promises of mercy to all unsaved men! We know of nothing masquerading under the name of Christian that is so utterly out of harmony with God's plan of salvation revealed in the Sacred Scriptures!

God's Plan Called to Naught

It is nearly nineteen hundred years since the Kingdom of God was inaugurated at Pentecost. The campaign which the Church has prosecuted since is under the direction, approval, and consent of God, or it is not. If it has neither, then it is the work of the devil. If it is operating by the authority of God, then to sneer at or disparage it must be blasphemy. The means and agencies now in operation for the conquest of this world—God's Holy Book, now being published in all the lan-

guages of the earth; the Church, many of its members careless, indifferent, immoral, but millions of them true and faithful and Christlike; the world-wide missionary movements; the Holy Spirit, whose office it is to awaken, to convict, and to regenerate human souls; the Son of God, Redeemer and Savior, who "tasted death for every man," who has commissioned His workers and has promised to be with them unto the end of the world—these are the energies which the infinite wisdom of God has commissioned to go forth to the conquest of this world.

Ages have passed; splendid triumphs have been won; great opposition has been encountered; lofty barriers have been surmounted; yet never have there been such encouraging signs of progress and of final triumph as at this hour! Jesus is sitting upon His mediatorial throne and reigning in His kingdom, and shall continue to "reign until He hath put all enemies under His feet;" and "He shall not fail nor be discouraged till He hath set judgment in the earth, and the isles shall wait for His law."

No one is fully satisfied with the result already attained. God is not satisfied. Jesus can not be entirely satisfied. But God's infinite patience is still prosecuting the campaign, though often baffled at the door of human hearts. His faithful people will not discourage the workers, nor disparage the plan, nor belittle the results. No one can do that without mocking God. Millennial Dawn holds

itself in a critical and unsympathetic attitude toward practically all that has been done to save this world by the plan that Jesus ordained and to which He has pledged His support. We therefore say unqualifiedly that the attitude and spirit of Millennial Dawn is out of harmony with the spirit of the gospel and of the Great Commission.

It is generally so. When any man's soul gets infected with the millennial microbe, his spirit becomes pessimistic, he withdraws from any sympathetic co-operation in moral and spiritual movements for the regeneration of society, and his usefulness as a soldier in the Lord's army comes to an end.

Discord, Wailing, and Sorrow

"The various creeds of to-day teach that all of the billions of humanity, ignorant of the only name under heaven by which they must be saved, are on the straight road to everlasting torment; and not only so, but that all of the Protestants, except the very few saints, are sure of the same fate." ("Divine Plan of the Ages," p. 17.)

This is Millennial Dawn's opinion of the Churches of Christendom to-day. From this it is easy to see how it utterly misrepresents the spirit of the gospel, and misunderstands the very terms under which God now offers mercy to lost men. Millennial Dawn is a dismal system, full of discord, wailing, and sorrow. It can see nothing good in this world, even though it is a world which

God made and Christ redeemed. There is no hope for any one but in the Millennium. It is so intoxicated with this dream of the Millennium that it is out of all harmony with every movement in this world to make it a better world, and to bring in the Kingdom of God here and now by the divinely-appointed agencies already in the field. Its spirit is not that of the gospel, which is good news to all men, especially to those who long for righteousness. Millennial Dawn is good news chiefly to those who love sin, who are glad to learn that they do not have to repent in this life, as they will have their chance in the Age to come. God says, "To-day!" Millennial Dawn says, "To-morrow!" God says, "Now is the accepted time!" Millennial Dawn says, "The Millennium is the accepted time!" God says, "Cry out and shout, thou inhabitant of Zion, for the Great and Holy One of Israel is in the midst of thee!" Millennial Dawn says, "No shouting until the Millennium!" God says, "Look unto Me and be ye saved, all ye ends of the earth!" Millennial Dawn says, "No one can be saved except the 'little flock.'" God says, "Strive to enter in!" Millennial Dawn says, "You may strive all you wish, but you shall not be able!" Paul's conception of the joy and triumph of salvation is chilled and blasted into a hoarse croak. Paul conjugates every victory and triumphant experience offered in the gospel in the present tense. Millennial Dawn can see it only as "this present evil world," a twilight fading

into a deeper gloom, the grave, "oblivion." It calls itself Dawn, but it is Twilight, fast sinking into the darkness of night.

In his Yale Divinity Lectures, Bishop Simpson said: "When the gospel, under the preaching of the Christian preacher, shall have filled the whole earth, then indeed there will be a new heaven and a new earth. Until that time comes we must preach on. Nor must we be diverted by any suggestions that society can not be reformed, or that the Lord will come visibly to cut off the wicked and reign as a temporal king. I have respect for the good men who teach this doctrine, but none for the doctrine itself. Analyzed, it shows a lack of faith in God's Word; a spirit of indolence that is unwilling to face calmly and patiently the thought of long ages of toil and sacrifice; a spirit of vengeance that calls for fire to come down from heaven. They think it easier to kill men than to convert them."

The "Little Flock"

The Sermon on the Mount was delivered to Christ's disciples. In Luke's account of a portion of this sermon occurs these words: "Fear not, little flock: for it is your Father's good pleasure to give you the kingdom." (Luke 12:32.) Now, by every reasonable implication the "little flock" must mean the disciples whom He was then addressing. To this "little flock" of disciples the kingdom was to be given, and that in the most

literal sense. And it came to pass; for on the great day of Pentecost they saw "the Son of man coming in His kingdom" (Matt. 16:28), and by the terms of the Great Commission the kingdom was literally delivered into their care and keeping, and they were divinely anointed with authority and power to establish it everywhere.

But in Millennial Dawn this "little flock" text figures about as conspicuously as the "seed of Abraham blessing all the families of the earth," and we believe all out of proportion to its importance; for, according to Millennial Dawn, the only thing that has chiefly concerned God from the creation of the world to the end of time is the "little flock." The patriarchal dispensation, the Hebrew dispensation, and the Christian dispensation—all these are for the one supreme purpose of selecting the "little flock." So scarcely a page is printed without the "little flock" appearing upon it. And by such a course of padding and exaggeration things that in the gospel are inconspicuous and apparently unimportant are crowded to the fore and allowed to obscure more important truth, or to dazzle the eyes of the seeker, as it has dazzled the eyes of Millennial Dawn. The fact is that, in common with their countrymen, these disciples were looking for the kingdom. They were almost feverish with desire. These words were spoken for their reassurance. They shall have the kingdom, so fear not, "little flock." He often used this metaphor in reference to His

disciples. He was the Shepherd and they were the flock. He used it on their way to Gethsemane. Speaking of His arrest and crucifixion, He said, "All ye shall be offended because of Me this night, for it is written, I will smite the Shepherd and the sheep of the flock shall be scattered abroad." (Matt. 24:31.) They understood Him correctly, whether Millennial Dawn does or not, that they should have the kingdom, and that they were the "little flock." They fully understood after Pentecost that the kingdom had been solemnly committed to their care, and they never after proclaimed that the kingdom was "at hand," but went everywhere "preaching the kingdom of God."

While the kingdom which was given to them was not the kind of a kingdom which they had been looking for, nevertheless its spiritual power and glory so far transcended anything of which they had ever dreamed, that we hear no more of the semi-political kingdom which the Jews were hoping for. There were some Jewish Christians in the early Church who could not quite give up the old Messianic hope of an earthly kingdom. They would interpret Christianity as a Reformed Judaism. They would put the new wine of the kingdom into the old, dried-skinned bottles of the Jewish system. But the bottles broke, and they were defeated in the First Council held in Jerusalem. (Acts 15.) They and their successors then shifted their hopes to a Millennium, and have been looking for one ever since.

The True Kingdom of God

But the vast majority of the followers of Jesus Christ in all ages have had no sympathy with these false, semi-political, earthly, and material views of the kingdom of God. They believe that the kingdom of God is a real kingdom; that it is as old as eternity; that it is as vast as the universe of God; that its capital is heaven; that its King is God Almighty; that the Son and the Spirit are associated with the Father in upholding its authority; that its subjects are all the intelligent beings in the universe who believe, love, and obey God; that every human soul that is redeemed and saved by the power of Jesus Christ, together with all angels and glorified beings are the subjects of this divine kingdom, and belong to its citizenship. The Bible is not the kingdom; the Church is not the kingdom; the gospel is not the kingdom. These all are means which God is employing to establish the kingdom in the hearts of men and to reinstate its authority over this earth. The kingdom of God is one, and not one kingdom for each planet. It is the moral and spiritual and eternal system of the entire universe. It is to establish its authority over all beings, all worlds, suns and systems. It is not to be established anywhere for a hundred or a thousand or a million years. It is co-extensive with creation. It began in the dawn of eternity, and will continue as long as God sits on the throne of heaven. Christ is now engaged in

establishing this kingdom over this world—a rebellious province. He is now reigning in His kingdom, and He will continue to reign until He has put all enemies under His feet. Then His mediatorial work will be done, He will return to this world to raise the dead, judge the world, close the volume of human history on this planet, and "deliver up" the kingdom of God, who will be forever all and in all. Jesus had much to say of this kingdom, but never one word in behalf of a personal, temporal, semi-political reign on this earth for a thousand years! And any man or system that is forever trying to inject that nonsense into the heads of deluded followers does not represent Christ at all. His whole propaganda forever belittles the thought of the real glory of Christ and the splendor of His eternal kingdom.

IV

THE MILLENNIUM

"It is appointed unto men once to die,
And after this—the Judgment!"

—*Hebrews 9:27.*

CHAPTER IV

THE MILLENNIUM

Millennial Dawn is the Propagation of an Unscriptural Fiction of Second Probation, Evangelization, Trial, Judgment, and Millennium all in One

This strange program is founded chiefly upon two propositions—that there is to be a Millennium; and that probation is to continue beyond this life. This chapter will be devoted to a discussion of the first, namely, Is there to be a Millennium and a personal reign of Jesus Christ on this earth, to begin at the time of the Second Advent, and to continue one thousand years?

The only apparent Biblical support, so far as we know, which this millennial idea has is found in the first eleven verses of the Twentieth Chapter of Revelation. To this we will first direct our attention. We place here the passage in full, as found in the American Revision:

"And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut it, and sealed it over him, that

he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time.

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the Word of God, and such as worshiped not the beast, neither his image, and received not the mark upon their foreheads and upon their hands; and they lived and reigned with Christ a thousand years. The rest of the dead lived not till the thousand years should be finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power: but they shall be priests of God and of Christ, and shall reign with Him a thousand years.

"And when the thousand years are finished, Satan shall be loosed out of his prison, and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war, the number of whom is as the sand of the sea. And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever."

Millennialists the world over camp in this chap-

ter, and Millennial Dawn has pitched its tent here also. If we are to consider the thousands of divergent, often fantastic, and sometimes beligerent attempts to interpret this passage, we shall reach the conclusion that it is a difficult problem, and that probably no one has yet made it plain. Why this difficulty? It is a chapter filled with figures and symbols, in probably the most figurative and pictorial book of the Bible. The book is prophetic chiefly. It relates to things that "must shortly come to pass." Some of these things have already taken place; some are still future. Prophetic writings have generally been understood when they were fulfilled, not before. So we presume it will be with this famous chapter. To take this chapter, with its figures and symbols, and interpret all the rest of the Bible by it, as Millennial Dawn does, is to reverse the divine law of interpretation, which is to interpret figurative passages by literal statements found elsewhere in the Scriptures. This principle we pointed out at length in the first chapter of this book, and showed that it was the method of Joseph, Daniel, Paul, and Jesus. Millennialists generally interpret this chapter as a literal statement of what is to take place in this world. Let us proceed on that theory and see how far we get.

The angel, the chain, the key, the abyss, the dragon, the beheaded souls, the wicked nations, camps and armies—Gog and Magog—and all the rest are literal persons and things. "I saw an

angel come down from heaven." Who was that? All Millennialists say, "That was Christ." But the Book says it was "an angel." "Yes," they say, "but the angel is a figure of Christ." The angel is a "figure" of Christ, is he? Well, if the very first verse is figurative, who knows but the whole chapter is figurative? And if the whole chapter is figurative, how can any one get a literal Millennium out of it? Thus the literal interpretation which is so much relied upon to establish the doctrine of the Millennium, and without which no one can possibly get a Millennium into this chapter, breaks down with the very first sentence.

There is no resurrection of saints mentioned in this chapter. The saints that are mentioned are disembodied souls, specially designated as those "who had been beheaded for the testimony of Jesus, and for the Word of God, and such as worshiped not the beast, neither his image, and received not the mark upon their foreheads and upon their hands." These specifications indicate that the souls whom John saw were martyrs and eminent saints, singled out and set apart for this great and high honor, that they should "live and reign with Christ a thousand years." Perhaps this is Millennial Dawn's "little flock." We have no doubt of its ability to appropriate them and so to twist its interpretation of this chapter as to make them fit perfectly into its "Plan." But not without some difficulties.

In the first place, the "little flock" that Jesus

assured of the kingdom was the disciples who sat at His feet when He delivered the ordination "Sermon on the Mount" to them; while the company whom John saw evidently contained many who were not on earth at that time.

In the second place, this company are souls, *disembodied souls;* and Millennial Dawn's "little flock" are not to be disembodied souls, but resurrected saints! In the third place, these are eminent saints and martyrs, singled out from all the world for special glory and honor. In the fourth place, Millennial Dawn's "little flock" are not to be disembodied souls with nothing to do, but resurrected saints having the entire race to evangelize and instruct. That is exactly what Millennial Dawn has been selecting them for from Allegheny to Sweden since 1877! It does not go much to the heathen for them. It finds that it can get them faster and with much less expense to invade Churches and Christian communities for them. In the fifth place, these disembodied souls who "lived and reigned with Christ a thousand years" did all this while the rest of the saints, together with the infinite multitudes who have lived since Adam, were all "asleep in their graves—in oblivion"—and all this during the VERY TIME that the "little flock" was expected to evangelize them! To just an ordinary uninspired reader all this looks incongruous, not to say impossible. But it will not bother Millennial Dawn a bit; it has skated over thinner ice than that a thousand times.

The account tells us that "the rest of the dead lived not till the thousand years should be finished." This is the most damaging statement of all for Millennial Dawn, and it fully realizes how fatal this sentence is; for, if everybody except the "little flock"—all the infinite multitudes who have ever lived since Adam—are to remain "asleep in the grave," in "oblivion," then the whole campaign of world-wide and age-long evangelism that was to crowd the business of the "Thousand Years" falls flat! No wonder Millennial Dawn feels the full force of this terrible blow, and winces sorely! But it meets it with fortitude. To almost any open-minded seeker after truth this would be quite sufficient to discredit the entire system, and he would give up, feeling that he was on the trail of an error. Not so Millennial Dawn! It does not give up that easy. Not it. It has found two holes by which it can crawl out of the difficulty.

Crawfishing

On page 288 of "The Divine Plan of the Ages" is a footnote telling us that the sentence, "The rest of the dead lived not till the thousand years should be finished," is *spurious!* That is the easiest known way out of a difficulty; but is it either candid or brave to rip a text out of the Bible simply because it strangles your pet hobby? Precisely that is what Millennial Dawn has done in this instance. We are told that this sentence is a

spurious addition to the sacred text because three or four manuscripts do not contain it. One of these mentioned—the Codex Sinaiticus—is earlier than the Fifth Century, while the other numbers—1160 and 1209 of the Vatican library—also omit it. And upon this slim foundation Millennial Dawn arises and solemnly pronounces the sentence "spurious!" We affirm that the sentence in question is just as genuine as the rest of that chapter, and for the following reasons:

1. There are seventeen hundred Greek MSS. of the New Testament, all of them more or less fragmentary; not one of them has the New Testament complete. A portion of Scripture is not discredited because it is not found in one or even several manuscripts, provided it is found in others equally valuable. And that is the case with this sentence in question. Three or four MSS. do not have this sentence; sixteen hundred and ninety-seven of them do contain it if they have the book of Revelation at all.

2. Millennial Dawn tells us that the Codex Sinaiticus does not have this sentence, and since that MSS. is earlier than the fifth century, therefore the sentence in question is "spurious." Admitting that the sentence is not in the Codex Sinaiticus, yet it must be remembered that we have several other manuscripts of practically equal value with it—Codex Alexandrinus (London), Codex Vaticanus (Rome), Codex Ephraemi Rescriptus (Paris), all of about the same age as the Codex

Sinaiticus; and none of these famous MSS. put any discredit upon the sentence in question.

3. The sentence is found in all of the Greek New Testaments issued by those famous, world-renowned Biblical critics—Griesbach, Wordsworth, Lachmann, Tregelles, Alford, Tischendorf, and Westcott and Hort, the last named authors now recognized the world over as furnishing the unchallenged standard of the New Testament text. It was Tischendorf who found the Codex Sinaiticus at the convent of St. Catherine, Mt. Sinai, in 1859; and he issued eight editions of the Greek New Testament during his lifetime, and Tischendorf never pronounced this sentence spurious. Yet Millennial Dawn sets itself up against all this array of the best Biblical scholarship which the world has ever seen!

4. The sentence in question is found in the Authorized Version of the English Bible, in the Revised Version, and in the American Revision; and there is not a note or reference anywhere that calls its genuineness in question. The Revised Versions are the result of the very best scholarship and critical skill which the world has been able to produce in the last five hundred years; and any portion of Scripture that is found in these versions may be set down once for all as having a just place in the Sacred Canon. If it is not in these versions, one may be certain that it is not entitled to a place in the Sacred Volume. This sentence under consideration is found in all these versions.

There is therefore not a cloud upon its title to this honor.

5. Finally, the sentence fits into the Twentieth Chapter of Revelation perfectly, and its omission would mar the whole or render it unintelligible.

These reasons are sufficient, we believe, to settle forever the genuineness of the sentence under examination, and we challenge Millennial Dawn to cite a respectable Biblical authority on earth that puts this sentence in dispute. Now, if Millennial Dawn thinks it can build up its "Plan of the Ages" upon so "spurious" a foundation as that, it has some surprises coming to it!

Hunts Another Hole

But Millennial Dawn evidently feels that it has not quite succeeded in escaping through that hole, so it hunts another, and here it is. On page 289 of the same volume is the footnote which shows us the hole into which Millennial Dawn finally crawled:

"However, the repudiation of this clause is not essential to the "Plan" as herein set forth; for the rest of the dead—the world at large—will not *live* again in the full sense, in the perfect sense that Adam *lived* before he sinned and came under the sentence, 'dying thou shalt die.' Perfect life without weakness or dying is the only sense in which God recognizes the word *life*. From this standpoint all the world has already lost life; it

is dying, and might now be more perfectly described as *dead* than as *alive.*"

There you have it! Let the sentence stand if it must; Millennial Dawn is not going to down just for one little Scripture that stands in its way! Has it not wriggled and twisted through a hundred worse textual difficulties than that? Of course it has. But who does not feel saddened and humiliated that the Word of God has to be subjected to such jugglery as that—and all in the name of Christian truth and honor!

But let us look again into the hole into which Millennial Dawn last crawled. Although it juggles with its terms and confuses their meaning, yet it means, if it means anything, that these infinite multitudes of dead "lived not again" in the regenerated life, moral and spiritual life, until the thousand years were ended. This is a flat confession that there was no regenerated life, no moral and spiritual life given to these countless multitudes until the thousand years were ended. So here again Millennial Dawn is cheated out of its Thousand-Year-Evangelistic-Campaign. Not a thing done to "bless all the families of the earth" during the entire Millennium! No one really *lived,* no one converted, no one evangelized, no one saved, no one raised from spiritual death to spiritual life during the entire thousand years.

Surely that must be the meaning of the sentence, for Millennial Dawn says it is; and by that admission it unwittingly confesses that its entire

scheme of world-wide evangelization during the Millennium has resulted in the conversion and spiritual resurrection of not one human soul! If Millennial Dawn is willing to leave it there, we are. Take which horn of the dilemma you choose, or crawl into whichever hole you prefer, your Millennial Dawn scheme of Universalism has gone where a thousand other silly inventions of men have gone!

Millennium Without a Kingdom

Nearly all Millennialists insist that Christ's reign on this earth for a thousand years is in His kingdom. But no kingdom is mentioned in this chapter, no throne but judgment thrones, no crown, no capital, no court, no inauguration, no setting up of a kingdom. All those ideas and many more have been read into this chapter from without. Indeed, there is very little in the chapter that even suggests a kingdom. It says that a special class of martyrs and eminent saints "lived and reigned with Christ a thousand years," says it twice, but does not tell us *where* this occurred. And there is not one word in the chapter to indicate that it took place on this earth.

The common Millennial notion is that when Christ comes again He will raise all the saints and set up His kingdom on this earth and reign over the saints for a period of one thousand years; that at the close of this period the unsainted dead will be raised, and that all will then be judged; the

saints will then be admitted to heaven, and the sinners will be banished from His presence forever, and human history on this planet will have come to an end. This is a fine program, but most of it is not even hinted at in the chapter under consideration.

Now Millennial Dawn comes forward with an exceedingly plausible and unscriptural "Plan," and insists that there are two resurrections, but that they are not separated in "*time*," but in honor; the first resurrection is a "choice" resurrection, that is a resurrection of the saints—the "little flock;" the second resurrection, occurring at the same time, is of the non-Christian people of the whole world, all who have ever lived on this earth from the creation of Adam to the coming of Christ at the end of time. Immediately following the resurrection, the kingdom of Christ will be set up on this earth, and in this kingdom Christ will reign with His saints over the rest of mankind for one thousand years. During this period the evangelization of all mankind will be prosecuted with great vigor until the last rebel shall have a chance to surrender to King Jesus.

Of course this fine program has been read into this chapter, for it is not there, nor even a hint of it. There is no suggestion of any such evangelistic campaign in this chapter, nor anywhere else in the Bible. We can find no statement between the lids of the Bible that creates the least expectation that at Christ's coming there will be

any one converted, or any attempt to convert any one. The vast multitudes that are to turn unto the Lord at the time of the Second Advent are all in the imagination of Millennial Dawn. That the Lord is coming here to spend a thousand years in directing a vast missionary propaganda is also in the same place!

But there *is* something quite definite upon the subject in the Scriptures, and that can be found in Luke 4:18, 19. Our Lord made His inaugural address in His home town, Nazareth, near the beginning of His ministry, quoting as the basis of His authority from Isaiah 61, "The spirit of the Lord is upon Me, because He anointed Me to preach good tidings to the poor: He hath sent Me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." That was Christ's mission, and that is and has been the message of the gospel for nearly nineteen hundred years; and that will continue to be the proclamation of salvation to all "families" and "nations" till Christ comes again.

Now, if Millennial Dawn will turn to that chapter from which Christ took His text, it will find that Jesus did not quote the entire passage. He closed the quotation with that item of the prophecy which said, "to proclaim the acceptable year of the Lord." That was indeed the business of His first visit; but the prophecy says more: "And the day of vengeance of our God." That

part of the prophecy is reserved for the Second Advent. It must be fulfilled *then* or the prophecy utterly fails. It will not fail. When He comes again, it will not be to evangelize as at the first, but to sit upon a throne of judgment and to declare, "The day of vengeance of our God!" That is the business of His Second Coming, and it does not look much like Millennial Dawn's thousand years of probation and evangelism! How a little honest Scripture punctures such an inflated "Plan" and dispels the fog that has gathered in the "Dawn!"

Inauguration of the Kingdom

Believing what we have already several times pointed out, that the figurative portions of Scripture must be interpreted by literal statements found elsewhere in the Scriptures also, and with the full purpose of applying this canon of interpretation to this famous chapter, we come now to ask, When was Christ's kingdom inaugurated or set up? Is that past, or is it still future? Our answer is that Christ's kingdom, called by Matthew the "kingdom of heaven," by all the other writers "the kingdom of God," was "set up" during Christ's first visit to this world. It was formally inaugurated at Pentecost. We base this affirmation upon the following *literal statements* of Scripture:

1—*The Grant of Authority to Set up a Kingdom.*—About the first glimpse we get of the king-

dom is in the vision of Daniel the Prophet. (Dan. 2:13, 14.) "I saw in the night a vision, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days; and they brought Him near before Him; and there was given Him dominion and glory and a kingdom; that all people, nations, and languages should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed."

This seems to be a scene of splendor in the throne room of heaven. The Ancient of Days—God the Father—is on the throne; before Him is brought one like the Son of man—that is Christ the Son; a kingdom is given unto Him—that we may suppose is His commission and authority to proceed to the earth and reinstate the Kingdom of God which man by rebellion had overthrown. It is one of the first scenes in the drama of the world's redemption.

If our most distant planet, Neptune, should conclude to defy the sun's authority and break away from his power, choosing a path of its own tangent to its present orbit, what could be done to restore the sun's authority? Should the entire solar system leave its present place and pursue the rebellious wanderer? Or should the planet Jupiter, next in power and glory to the sun itself, be commissioned to pursue, overtake, and by his superior attraction, call back the rebellious Neptune and restore him to his orbit; and when this task

is completed, deliver up his commission to the great monarch of the solar system, that the sun may be all and in all? This in the material universe is analogous to what our Lord was commissioned to do in the spiritual universe—to win back a world that had broken from its orbit of obedience and become a moral wanderer, to restore it to its orbit of love and loyalty to the Throne and Person of God. In Scriptural language, it is the setting up of the Kingdom of God on earth.

2—*Nebuchadnezzar's Dream.* (Daniel 2.)—This was a dream of a metallic image, whose head was of gold; breast and arms of silver; belly and thighs of brass; legs of iron; feet of iron and clay. "And the form thereof was terrible." A stone was cut out of the mountain, smote the image upon its feet, toppled it over, ground it to powder, which the wind blew away; the stone grew to be a great mountain, and then it filled the whole earth.

Biblical scholars generally agree that the head of gold meant the king and kingdom of Babylon; the silver breast and arms the Medo-Persian empire; the brass belly and thighs the Macedonian or Greek empire; the iron legs the Roman Empire; the feet the provinces or kingdoms into which the Empire was finally broken up. In reference to the Stone smiting and crushing the image, Daniel says, "In the days of these kings shall the God of heaven set up a kingdom," etc. This is generally recognized as the kingdom of Christ. The

time of the setting up of this kingdom was "in the days of these kings," or while THE IMAGE WAS YET STANDING IN THE PERSON OF THE ROMAN EMPEROR. That means that Christ's kingdom was set up in connection with His first visit to this world. If it was set up at that time, it is *not* waiting to be set up at some future time.

All Millennialists fly into a passion at this point, for they recognize how DAMAGING these facts are to their pet hobby. They forever insist that His kingdom is to be set up when He comes again. But how is it possible to make His next visit occur "*in the days of these kings?*" If they could only keep that image standing, all the rest would be easy. So they resort to every possible device to accomplish it. Rev. Uriah Smith does it easy enough. The two iron legs of the image represent the Eastern and the Western divisions of the Roman Empire. The ten toes represent the provinces or kingdoms into which the Empire crumbled. The ten modern European nations are those ten kingdoms. THEREFORE, the image is yet standing! How easy! Beautiful! The first fault with this is that it is *not* true; and the second fault is that it puts all ten toes on one foot, and none on the other! We do not wonder that Daniel said to the king, "The form of the image was terrible."

Millennial Dawn—always long on fancies and short on fact—has the usual two holes to crawl out of; and here is the first one: "The iron empire, Rome, was by far the strongest, and continued

longer than its predecessors. In fact, the Roman Empire still continues, as represented in the nations of Europe. The division is represented in the ten toes of the image." ("Plan of the Ages," page 253.) This is the same hole that Uriah Smith went into. Is not that bright? Might as well say that the Medo-Persian Empire still stands as represented by the nomadic tribes of Western and Southern Asia. Any man who knows history, and has an honest purpose not to deceive, knows that such an interpretation is childish, not to say false.

Millennial Dawn evidently feels that way somewhat, and so it crawls out of this hole also: "And in the days of these kings [the kingdoms represented by the toes, the so-called 'Christian kingdoms,' or 'Christendom'] shall the God of heaven set up a kingdom," etc. Image standing for twenty-five hundred years on its *toes!* And those toes the *Christian nations* as the representatives of the *Roman Empire!* The bright brain that is capable of conceiving all that will have no trouble with any Biblical problem. Indeed, it should not be compelled to waste its talents on mere Bible problems; it should engage its energes upon Plato or Butler's Analogy, or the Fourth Dimension.

But how far all these makeshifts miss the mark. Look again at verses 34, 35. The Stone that was cut out of the mountain smote the image upon its feet and broke the clay, iron, brass, silver, and gold to pieces, and ground it to powder so that the wind blew it all away! That describes an

event that never could happen unless the image was yet standing in the integrity of one of those four empires. It did happen while the image was represented by the Roman Empire. If not, then we have the absurdity of the Stone crushing the image which had already been "dust which the wind blew away," for fifteen hundred years! This attempt to "galvanize" the dust-fragments of the Roman Empire so as to keep the image yet standing is about equal to the absurdity of organizing, for a somewhat similar purpose, during the Middle Ages, "The Holy Roman Empire," which was not an empire, not Roman, and not holy.

3—*The Kingdom Proclaimed as at Hand.*—(1) By John the Baptist (Matt. 3:1, 2), "In those days came John preaching in the wilderness of Judea and saying, Repent, for the kingdom of heaven is at hand."

(2) By our Lord Himself (Matt. 4:17), "From that time Jesus began to preach and to say, Repent, for the kindom of heaven is at hand."

(3) By the Twelve (Matt. 10:7), "And as you go, preach, saying, The kingdom of heaven is at hand."

(4.) By the Seventy (Luke 10:9), "And say unto them, The kingdom of God is come nigh unto you."

The Greek word which is here translated "at hand" is *eggizo*, which means to be near in time or place; and when uttered by each of these four persons or companies, it was a very emphatic

proclamation of the NEARNESS of the kingdom. It was *close by, at hand!* And it created exactly that impression, and aroused the whole country to a fever of expectancy. The immediate inauguration of the kingdom therefore becomes a very necessary part of this program. If it was not set up at that time then these almost delirious proclamations become farcical in the extreme. No other event could possibly satisfy the expectations which these announcements created.

So plain was this message and so fully was it understood by the disciples that they never ceased expecting that the kingdom would quickly be established. They constantly looked for it, and frequently talked about it. The very day that our Lord ascended from Mount Olivet they asked Him, "Lord, wilt Thou at this time restore the kingdom to Israel?" After Pentecost there is no instance of any one proclaiming, "The kingdom of heaven is at hand." Pentecost fulfilled all the conditions of that proclamation. The message ended. The kingdom had come. No one is now authorized to go forth proclaiming, "The kingdom of heaven is at hand!" And Millennial Dawn knows it—and dare not make that proclamation. If it does, it speaks without the authority of God, and in spite of His authority.

4—*The Kingdom Was to be Established While Some of the Disciples Were Yet Alive.*—Matt. 16:28, "Verily I say unto you, There be some standing here that shall not taste of death till they

have seen the Son of man coming in His kingdom."

Mark 9:1, "Verily I say unto you, There be some that stand here which shall not taste of death till they have seen the kingdom of God come with power."

Luke 9:27, "But I tell you of a truth, that there be some standing here which shall not taste of death till they see the kingdom of God."

These texts are very literal and sufficiently plain. "The kingdom of God," "The kingdom of God coming with power," and "The Son of man coming in His kingdom" all refer to the same event. That was fulfilled in every particular at Pentecost, when some of them—all except Judas—"saw the Son of man coming in His kingdom;" when they saw "the kingdom of God come with power." All Millennialists feel the OVERWHELMING FORCE of this, and of course wriggle around and endeavor to neutralize its power. Millennial Dawn is especially fruitful in its usual makeshifts. It finds the usual two holes to crawl out of, and here is the first:

"The Church at present, therefore, is not the Kingdom of God set up in power and glory, but in its incipient, embryo condition," ("Divine Plan of the Ages," pages 282, 284.) So what Christ really meant was not that they should see "the Son of man coming in His kingdom" at Pentecost, but they should see the kingdom come in an "incipient" stage in the Church. Christ was mis-

taken when He said that they should see "The kingdom of God come with power;" what He should have said was that they were to see the kingdom of God in an "embryo condition" in the Church. That is, the Church is the egg which will hatch out the kingdom in the Millennium! This might do for a Roman Catholic, but we know of no respectable Protestant in the world who identifies the Church as the kingdom. The universal doctrine of Protestantism is that the Church is not the kingdom, but a *means only* to the kingdom.

The other hole out of which Millennial Dawn crawls is this: The promise of Christ that His disciples should "see the kingdom of God," "the kingdom of God come with power," and "the Son of man coming in His kingdom," was fulfilled in the Transfiguration, when Jesus was transfigured before the disciples. That is the common escape for all Millennialists, and it is so superficial that it seems hardly entitled to serious attention. The fact is that there is not one suggestion of a kingdom in the entire account of the Transfiguration. Besides that, Millennial Dawn, on another occasion, in order to get rid of the *reality* of Moses and Elijah in the Transfiguration (for the reader will remember that Millennial Dawn has Moses in his grave and Elijah in "oblivion" till the resurrection), tells us that the Transfiguration was not real; it was only a "vision." So if the "kingdom of God came with power" and "Christ came in His kingdom" in the Transfiguration, it was not real

at all—only a "vision!" But the disciples did not understand it that way, and so they kept on asking when the kingdom should come, never for once dreaming that THEY HAD ALREADY SEEN IT COME IN THE TRANSFIGURATION!

This proposition that Christ "came in His kingdom" at Pentecost is also confirmed by another very powerful declaration of His to the twelve disciples when He sent them out two by two to visit the cities of Israel: "But when they persecute you in this city, flee ye into another; for verily I say unto you, Ye shall not have gone over the cities of Israel till the Son of man be come." (Matt. 10:23.) They could visit all the cities of Israel in a very few weeks, but He would "come" even before that time had elapsed. In what sense could He "come" when He was already there with them? There is only one simple, direct, and honest answer possible: He would "come in His kingdom," as He did at Pentecost.

5—*The Kingdom Was Inaugurated or Set Up at Pentecost.*

"But tarry ye in Jerusalem until ye be endued with power from on high." (Luke 24:49.)

"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." (Acts 1:8.)

"And when the day of Pentecost was fully come they were all with one accord in one place.

And suddenly there came from heaven a sound as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues as of fire; and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." (Acts 2:1-4.)

This was the baptism of power and the Holy Ghost. It was what Jesus had promised them. It was "the kingdom of God come with power." It was Christ "coming in His kingdom" as He had promised to do during their lifetime. No other event but Pentecost in the world's history could possibly satisfy these promises which led up to it. Pentecost abundantly fulfills every item promised and every expectation created.

6—*After Pentecost Christians Claimed to Be in the Kingdom.*

"Who hath delivered us from the power of darkness and hath translated us INTO the KINGDOM of His dear Son; in whom we have redemption in His blood, even the forgiveness of sins." (Col. 1:12-14.) Forgiveness and conversion then put one into the kingdom of God!

At the harvest, which is the end of the world, Jesus will send forth His angels and they shall gather out of His kingdom the tares, which are the children of the wicked one—notice: it is not "gather the wheat (the 'little flock') out of the world for His kingdom; but gather the tares, the children of the wicked one, *out of His kingdom!*"

(Matt. 13:41.) Then the kingdom must be here in this world *before* the harvest, which is the end of the world or age! Will Millennial Dawn please take notice of this?

7—*After Pentecost the Message was not—"The Kingdom of Heaven is at Hand," but the Kingdom is Now Here!*

"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." (Acts 8:12.)

"And Paul went into the synagogue and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God." (Acts 19:8.)

"And now behold, I know that ye all among whom I have gone preaching the kingdom of God shall see My face no more." (Acts 20:25.)

"There came many to Him into His lodging, to whom He expounded and testified the kingdom of God." (Acts 28:23.)

"And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." (Matt. 11:12.) This is Christ's own declaration that multitudes were rushing into the kingdom.

8—*Christ is Now Reigning in His Kingdom.*

"Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear." (Acts 2:33.)

"The Lord said unto My Lord, Sit thou on My right hand until I make Thy foes Thy footstool." (Acts 2:34.)

"For He must reign until He hath put all enemies under His feet." (1 Cor. 15:25.)

"But this man, after he had offered one sacrifice for sin forever, sat down on the right hand of God, from henceforth expecting till His enemies be made His footstool." (Heb. 10:13.)

"Jesus Christ, whom the heavens must receive until the time of the restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began." (Acts 3:21.)

These five texts refer to and describe one and the same event—Christ's present reign in His kingdom. He is sitting upon His mediatorial throne where "He ever liveth to make intercession for us." By the active agency of the Holy Spirit He is striving to reconcile men to God. He will continue in this work till the last enemy has been put under His feet. That is the "restitution of all things" which Millennial Dawn has so much to say about.

Paul and Peter both tell us that we must interpret Scripture by the "analogy of faith," as we pointed out in the first chapter of this book. That means that no one can be allowed to take this fifth text out of its natural meaning, and out of its harmonious relation with all the others and make it mean something altogether other and different from the rest; in short, to put it into utter antag-

onism to all the others, as Millennial Dawn always does when it forever insists that the "restitution of all things" can only take place in the Millennium! By doing that it violates both common sense and a divinely-inspired canon of interpretation. (Rom. 12:6; 2 Pet. 1:20.) Why does it do that? Not because any honest necessity of Scripture interpretation requires it, but to MAKE BUSINESS FOR ITS SUPPOSED MILLENNIUM!

9—*For What Purpose is the Second Coming?*

(1) It is *not* to reign in a kingdom. Jesus gave fifty parables, but never in any one of them even remotely taught that He ever intended to return to this earth for the purpose of setting up and reigning in a kingdom. Neither did He ever teach that in any other form. When that very thing was pressed upon Him by His disciples and by the Jews He rejected the suggestion almost with indignation. This was especially the case immediately after feeding the five thousand.

(2) It is not to "set up" but to "deliver up" a kingdom.

"For as in Adam all die, even so in Christ shall all be made alive; but every man in his own order: Christ the first fruits, afterward they that are Christ's at His coming; THEN COMETH THE END, when He shall deliver up the kingdom to God even the Father, when He shall have put down all rule and all authority and power; for He must reign till He hath put all enemies under His feet." (1 Cor. 15:22-26.)

So at His coming He will not set up a kingdom, but will deliver up the kingdom to God the Father. That will end human history on this planet, and there will be no Millennium about it.

(3) The Purpose of the Second Coming is to Raise the Dead and to Judge the World.

"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory, and before Him shall be gathered all nations, and He shall separate them one from the other as a shepherd divideth the sheep from the goats." (Matt. 25·31-46.)

"For the Son of man shall come in the glory of the Father with His angels, and then shall He reward every man according to His works." (Matt. 16:27.)

"Behold, the Lord cometh with ten thousand of His saints to execute judgment upon all." (Jude 14.)

"And the day of vengeance of our God!" (Is. 61:2.)

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." (1 Thes. 4:16-17.)

"And then shall appear the sign of the Son of man in heaven; then shall all the tribes of the

earth mourn; and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send forth His angels with a great sound of a trumpet; and they shall gather together His elect from the four winds, and from one end of the heaven to the other.'' (Matt. 24:30, 31.)

''So shall it be at the end of the world. He shall send forth His angels and they shall gather *out of His kingdom* all that do iniquity,'' etc. (Matt. 13:41.)

10—*This Gospel Age is the Last Time—The Last Days.*

''And it shall come to pass in the last days, saith God, that I will pour out My Spirit,'' etc. (Acts 2:17.) When Peter said this in his great Pentecostal sermon, he evidently believed that he was then in ''the last days,'' though he was at the very beginning of the Christian Era.

''God, who at sundry times and in divers manners spake in time past to the fathers by the prophets, hath in these Last Days spoken to us by His Son,'' etc. (Heb. 1:1.)

It will not be necessary to quote at length other Scriptures to show that the sacred writers everywhere and always speak of this Gospel Age as the Last Time, or the Last Days. In proof of this let any one examine the following passages: 2 Tim. 3:1; 1 Pet. 1:20; 2 Pet. 3:3; 1 Jn. 2:18; Jude 18. The necessary implication from this is that if this Gospel Age is the ''last,'' then there is no more

to follow on this planet. There may be "ages on ages" to come. That is but another name for eternity. But on this planet human history will end with the present Age—the Last Time, the Last Days. There is no provision in any of the Sacred Scriptures for Millennial Dawn's thousand years of Evangelization-probation scheme! If it ever takes place the expenses of it will have to be provided for out of the funds of the Watch-Tower Publication Society.

A Mathematical Difficulty

Millennial Dawn insists that all the people who have ever lived or ever will live on this planet will be resurrected and take part in the Millennium. Now, no one can tell how many people have already lived on earth since Adam, but the whole number must be prodigious. Millennial Dawn tells us that the heathen world, not counting deaths, has doubled in number during the past fifty years; so it would seem safe to assume that the human race has doubled in numbers, counting the living and the dead, each century. There were sixteen and one-half centuries from Adam to the Flood; beginning over again after the Flood with eight persons, and counting forty-three and one-half centuries more, the entire number of people who have ever lived on this planet would be nearly two hundred and fifty-two trillion! Give them each just one square yard on which to live and they would cover over the fifty million square

miles of land on this planet so thickly that they could not all sit down at the same time! This is the multitude that Millennial Dawn must make provision for. Some millions of years hence there will probably be no more sea than there is now on the moon; when that time arrives there will be three times as much room for them. But if the business is to begin in 1914, as Millennial Dawn is announcing with such persistent, almost clamorous urgency, then this planet will not "accommodate the crowds that will attend." To most healthy minds which are apt to look at things as they are, this Millennial Dawn performance does not make a very serious appeal. And if it were not for the weak who might be harmed, we might let it pass in silence.

An Astronomical Protest

Before Copernicus it was easy for people to think that Christ would come to this world and set up a throne and kingdom upon it and reign among His people. Why not? This was believed to be the only world in the universe. All the heavenly bodies revolved around it every day. The Bible said that the sun, moon, and stars were made to minister to it. It is the world where the Son of God came and offered His life a sacrifice to redeem its inhabitants. He had promised to come again shortly. Why should He not desire to have His throne in the very center of the universe, and upon the only habitable world in space? The

limited astronomy of the times before Copernicus lent almost unchallenged support to that program. So when the early Church was struggling with Roman heathenism, suffering persecution, it was easy for them to believe that Christ would come quickly, destroy His enemies, and vindicate His suffering saints. So Dr. Shedd tells us in his "History of Christian Doctrines," that the "blooming age" of Millenarianism was during the century between A. D. 150 and A. D. 250. At the close of the first thousand years of the Christian Era there was a great revival of this doctrine; and so will there be again probably when the Twenty-first Century dawns, as that will be believed to be the beginning of the seventh thousand years since Adam.

But since Copernicus all this is changed. We are in another Universe—a Universe so vast that light which travels twelve million miles a minute will go around the world seven and one-half times in a second, to the moon in a second and a quarter, to the sun in eight minutes, to Neptune—our most distant planet—in four hours, to the nearest star in four years and four months; and, according to Professor Simon Newcomb, it will require not less than three thousand years to reach the most distant star in space, moving all the time at the same rate! Here then is a universe so vast that light which started from one frontier of creation on the day that God created Adam will not

reach the opposite frontier of the universe for a century yet to come!

Still more. By means of stellar photography we believe that the stars must be numbered by billions; and spectrum analysis proves that each and every star is a sun composed of practically the same material or chemical elements as our sun. In case of a few that are nearest to us the great telescopes reveal their secondaries or planets revolving around these central suns. And more are being created all the time. Among the million or more of nebulæ—clouds of glowing gas, most of them tumultuous and chaotic, "without form and void,"—Keeler photographed many thousand which show forms, indicating ring, spiral, or whirlpool motion, marking stages in the process of world-building that is constantly going on before our eyes. These are new solar systems that are all the time being added to the muster roll of the galaxy. Now, to a healthy mind, it is simply UNTHINKABLE that Jesus Christ, the Second Person of the Trinity, would leave the Central Throne of a universe so vast, with such stupenduous concerns upon His hands and heart, and come down to this little world—which is only a grain of sand in a universe so vast—and set up a throne and reign here over a little handful of His saints for a thousand years! Belittle Himself to the level of a petty, earthly kaiser, just to gratify the whims of Millennial Dawn! The Christ we worship is too

glorious in person and too majestic in moral splendor to engage in such a belittling performance. He can not reign in any world in any other sense than He now reigns in the hearts of those who love Him. He came to this planet once to redeem it. He would go anywhere to save a world and at any cost or sacrifice. He will come again to judge the world; but our moral sense revolts at the suggestion that we must reduce Him to the level of the manager of a missionary campaign, when He has committed that glorious work to His Church; and if we are unable or unwilling to accept the responsibility He will call others who will. Every hour that Millennial Dawn keeps on with its silly "thousand years of probation and evangelization," personally conducted by Jesus Christ, it simply degrades and belittles the Only-Begotten Son of God whom the Christian world loves to exalt and honor.

V

PROBATION AFTER DEATH

"Once to every man and nation
Comes the moment to decide,
In the strife of Truth with Falsehood,
For the good or evil side;
Some great truth—God's new Messiah—
Offering each the bloom or blight,
Parts the goats upon the left hand,
And the sheep upon the right,
And the choice goes by forever
'Twixt that darkness and that light."

—*Lowell.*

CHAPTER V

Millennial Dawn is the Propagation of the Unscriptural and False Doctrine of Probation After Death for all Mankind

This life is probation. Our first ancestors were placed upon probation immediately after their creation—Adam even before the creation of Eve. They were permitted to eat of the fruit of all trees save one. It was wholly a question of obedience. Attached to obedience was the reward of life and happiness; to disobedience, the penalty of death. The awful issues of their moral freedom were fully set before them. By obedience they could rise in the favor of God and enjoy His fellowship and that of spiritual beings; by disobedience they would sink into sin, depravity, physical, moral, and spiritual death.

We are on probation exactly as they were. Before us all there is set the choice— to rise and reign, or to sink and die. Obedience to God and His Holy Law mean eternal life; diobedience and sin mean eternal death. We are on trial to decide whether we will accept the offer of eternal life, and, by obedience to God, rise from a state of sin and moral death to a state of moral and spiritual life and glory; or whether we will reject the offer

of life and salvation in Jesus Christ and reap the awful retribution of sin at last.

Millennial Dawn denies that all people are on probation during this present life; but that in the Millennium all except the "little flock" will have their probation and their chance to obtain immortality. Those who remain impenitent and incorrigible will, at the close of that period, pass into annihilation.

As we have abundantly shown that there is no Biblical ground for this Millennial fiction, so now we deny that there is any Scriptural basis for the assumption that any of the race of Adam are exempt from probation in this life, but that all who have arrived at the years of moral accountability are on probation for their moral and spiritual character and eternal destiny. To prove this would be to quote the entire Bible. There is not a text found anywhere against this proposition. The whole Bible proceeds upon the theory that God is dealing with a race of moral beings whose conduct, character, and moral choices in this life determine what their destiny shall be hereafter. "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that thou and thy seed may live." (Deut. 30:19.) This doctrine is finely set forth in the First Psalm, which traces the conduct, character, and rewards of the righteous and the wicked in sharp contrast. It is also the doctrine of the teachings of Jesus,

especially that of the Prodigal Son, the Rich Man and Lazarus, the Ten Virgins, and the Wheat and the Tares. To-day God is saying to every human being as His prophet said to Israel at Carmel: "How long halt ye between two opinions? If the Lord be God, follow Him; if Baal, then follow him." And every sane man knows that upon his own choice hang the awful issues of his moral freedom. This probationary principle was introduced at the very threshold of man's career on this planet: "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die." (Gen. 2:17.)

This is not a life of retribution. God does not in this world settle with us for our sins. There is much evil—physical, mental, moral—in this world, all of which may be the consequence of sin, but it is not sent to punish sin. It is result but not penalty. It may vindicate in some measure, but it does not close the divine administration. There is a broad difference between the consequences of sin and the penalty of sin. The innocent are constantly suffering the results of sin, none but the guilty can possibly receive punishment for sin. In the Ninth Chapter of John is the story of a blind man whom Jesus and His disciples saw, the sight of whom instantly drew from the disciples this question, "Master, who did sin, this man or his parents, that he was born

blind?'' Jesus answered, ''Neither,'' and proceeded to show them that the man's blindness was not sent to punish anybody's sin, but was permitted to ''manifest'' the works of God—to furnish the occasion for the display of God's mercy and power. Job's friends constantly reiterated that old falsehood, that his sufferings were sent to punish his sins, but Job steadily denied the implication. He was right, and God vindicated him. The presence of evil in this world can be traced to no other cause than the abuse of our moral freedom. And it is permitted to remain chiefly because this life is probation; the life that is to come is retribution.

What God intends to do for infants, idiots, and others who may not have had the conditions of a fair probation in this life, we have no information; and the theory of Millennial Dawn, with its difficulties, absurdities, and impossibilities, is no solution of the problem. If God has not seen fit to reveal His plan for them, it is the part of modesty as well as of piety for us to wait until it is made known. It is quite enough for us that we know that ''*now* is the acceptable time; that *to-day* is the day of salvation.'' If there is any probation for any one beyond this life, it must be in sheol, hades.

The Intermediate State

That is between death and the resurrection, and was quite fully considered in the second chap-

ter of this book. No one who accepts the Sacred Scriptures as his guide could possibly locate probation beyond the Resurrection and General Judgment. If anywhere it must be in that state of existence into which all mankind pass at death, and in which they will remain until the Judgment of the world—a state of happiness, of spiritual life and enjoyment, and probably of growth and advancement for all those who are saved in Jesus Christ; a state of conscious helplessness and misery for all who have rejected God's love and mercy in this life; a state of existence which, so far as the human race is concerned, began with the death of Abel, and will continue till the day of the Resurrection; a state of existence which has covered more than five thousand years of history, and will reach on till the Judgment throne is set —this is the Intermediate State, and if probation extends beyond the limits of this life, it must be sought for here. With the torch which God has graciously given us in His revealed Word, let us explore this region and seek what light it sheds upon probation. Once in the Old Testament and once in the New are we permitted to gaze beyond the uplifted curtain into that world. These two scenes are in the Fourteenth of Isaiah and the Sixteenth of Luke. The first represents a scene in sheol:

"Sheol from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth; it hath

raised up from their thrones all the kings of the nations; and they shall speak and say unto thee, Art thou also become weak as we? Art thou become like unto us? Thy pomp is brought down to sheol, and the noise of thy viols; the worm is spread under thee, and worms cover thee. . . . How art thou fallen from heaven, O Lucifer, son of the morning!" (Is. 14:9-15.)

This is a prophetic account of the reception which the King of Babylon—probably Belshazzar—was to receive in Tartarus, the lower sheol, when his kingdom should be overthrown and himself slain. It represents a state of consciousness, of misery, and of abject helplessness. The wicked king is taunted for his pride and crime which now come to him with torturing remembrance. It is like that other scene where Abraham says to the Rich Man in Hades, "Son, remember that thou in thy lifetime had the good things," etc. So imperfectly was the doctrine of sheol developed in the Hebrew mind that we do not wonder that there are some material incongruities about it; but two or three things stand out large and clear: It is a state of consciousness; of anguish and misery for the sinner; and it is *not* a state of Probation. We have a right to expect that the New Testament account of the same state will be more fully developed. So we turn to it:

"There was a certain rich man which was clothed in purple and fine linen, faring sumptuously every day; and a certain beggar named

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Lazarus was laid at his gate, full of sores, and desiring to be fed with crumbs which fell from the rich man's table; yea, even the dogs came and licked his sores. And it came to pass that the beggar died and that he was carried away by the angels into Abraham's bosom; and the rich man also died, and was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things; now he is comforted and thou art in anguish. And besides all this, between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over from thence to us. And he said, I pray thee therefore, father, that thou wouldst send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment. But Abraham saith, They have Moses and the prophets: let them hear them. And he said, Nay, father Abraham; but if one would go to them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead." (Luke 16:19-31; Am. Rev.)

This is perhaps the most important Scripture which we shall consider in our issue with Millennial Dawn. The author of that system of error feels keenly how *damaging* this story is, because it teaches THREE TRUTHS, all of which are fatal to Millennial Dawn. These truths are: The Immortality of the Soul; No Soul-Sleeping in the Grave nor in "Oblivion;" and No Probation After Death. Establish these glorious truths and Millennial Dawn has no standing. Therefore, if this great story which Jesus told is allowed to be heard in court and its true meaning acknowledged, it will bury Millennial Dawn in "oblivion." No wonder that its author moved earth and heaven to discredit this story, or so to interpret it as to rob it of its natural meaning. Has he not put his stilted interpretation of it into a pamphlet entitled, "The Rich Man in Hell; Lazarus in Abraham's Bosom," and has he not issued it in a dozen languages and distributed it in front of every church door, and put it under every door-mat in Christendom?

Of all the fifty stories and parables in the Gospels, why so feverishly anxious about this one? Reason enough. If this story is *true*, and means what it *says*, then Millennial Dawn is *false!* Both can not be true, for each tells a different story. It is as if Millennial Dawn were on trial for murder, and is now moving creation to impeach and discredit the only witness on earth who saw him commit the crime. No wonder that Millennial

Dawn employs all its ingenuity and all its great ability for sugar-coating error and making it look plausible, to overthrow the testimony of the story of "The Rich Man and Lazarus."

Two More Holes than Usual

In its interpretation of this great story, Millennial Dawn finds four holes to crawl out of—two more than its usual number; but the necessity is unusual, and it will need them all, and then some.

First Hole.—We are told that this "parable" has always been misunderstood, but will now be made plain. In past ages it has been employed by the Church to teach that all sinners and non-Christian people will be tormented in hell forever. Now, since we—Millennial Dawn—have shown that eternal punishment is not true, it follows that this "parable" does not mean what it says. Its meaning must be sought elsewhere. This is substantially the first thing brought forward to weaken the testimony of this great story. And to it we reply:

Millennial Dawn is exactly as much to blame for the cruel teaching of eternal torment by the Church in past ages as any man now living. It seems to think that it is the only cult in all the world that is not now preaching eternal torment for all unsaved people. Practically all of the materialistic cruelty has disappeared from the teachings of Protestant pulpits, and preaching the love of God has taken its place, and all this years before

the Watch Tower Publications began to illuminate the world. In this matter Millennial Dawn grossly misrepresents both the letter and the spirit of the modern evangelical message. There is probably not a Protestant pulpit in the world that represents "the Father taking a fiendish delight in creating millions of humanity with the foreknowledge of a precarious existence in the present life of a few years and their eternal torture." One who misunderstands and misrepresents modern Christendom as badly as that we suspect is ill fitted to represent the gospel of Jesus Christ to lost men.

But all this senseless chatter about "eternal torture" misses the mark a million miles; and it is injected here to divert attention from the REAL meaning of the story—which is not *punishment*, but PROBATION! The central aim of the story is to show what chance, if any, a bad man has in the life to come. Ten times as much stress is laid upon that point as is laid upon the rewards which a good man shall have. The first scene of the story is laid in this world; the second is laid in Hades, that intermediate world between death and the Resurrection. And what we supremely want to know is whether there is any probation for unsaved men in that state. That is precisely what Jesus told the story for—to put forever at rest that question. That feature of the story we shall discuss presently.

Second Hole.—Millennial Dawn calls this a "parable" and then tells us that "in a parable

the thing said is never the thing meant!'' In other words, This is a parable and does not mean what it says, but what Millennial Dawn says.

Our emphatic answer is, that this is not a parable, but a story, the statement of an historical fact. It was told by Jesus Himself, and means exactly what it says. It is never called a parable by our Lord, nor by any other sacred writer or speaker. That it is a true fragment of history is made certain by our Lord giving the names of two of the three persons mentioned in it, as well as plain and literal facts connected with their lives here and of their condition hereafter. We might as well call everything that Jesus said parables as to call this one. It is not fiction but fact, and its mighty moral and spiritual import is plain, literal, and unmistakable. That is exactly what makes it a great story, and what enables its testimony to crush Millennial Dawn's hope of Soul Sleeping in ''oblivion'' and of Probation after Death, and many other silly inventions of men. But, suppose it is a parable, that does not shift its meaning one hair's breadth, nor give Millennial Dawn license to torture it into the strained and meaningless fiction to which it has resorted in order to destroy the meaning of the story.

Third Hole.—Millennial Dawn attacks the literalness of the story. It tells us humorously how impossible it would be for Abraham to hold Lazarus in his bosom, much less the multitudes, etc. Here again it purposely misses the true meaning,

tries to deflect attention from the simple naturalness of the account, and from the nerve and central idea of the story. Now, as a matter of Biblical truth, Abraham's bosom is not a figure at all, but a literal name for the home of the saved in sheol. It is the Paradise of the New Testament—the place where Jesus went from the cross bearing with Him the soul of the penitent thief. Among the Jews "it was quite usual to describe a just person as being with Abraham, or lying upon Abraham's bosom." (McClintock and Strong's Cyclopedia.)

Then again, Millennial Dawn declares that it must be figurative, else our Lord would teach that the Rich Man was damned because he was rich, and Lazarus was blessed because he was poor, which amounts to saying that "wealth makes sinners and poverty makes saints." But Millennial Dawn can not destroy the direct and awful import of this story by arguments as superficial as that. One does not have to know his Bible very well to find out that it was not his wealth that our Lord condemned in Dives, but the *use* he made of it. God's Word tells us of the pardon of thieves, adulterers, and murderers; but few if any of those who once set their hearts on riches. There is little hope for any man who dethrones God and worships gold either in this world or the next. Our Lord makes it plain in the story that this Rich Man was proud, selfish, and covetous, never ministering to the sick man who starved

to death at his gate. He was less humane than the dogs which licked the sick man's sores. Yet Millennial Dawn has never been able to see any reason why this rich hog should be sent to a place of retribution! It was his pride, selfishness, and greed that put him into the class upon which God's curses rest. We respectfully invite Millennial Dawn's attention to several other members of the same class; Achan (Josh. 7:20, 21); Gehazi (2 Kings 5:20-27); Ahab and Jezebel (1 Kings 21); The Rich Fool (Luke 12:18-20); Rich Young Ruler (Luke 18:18-24); Judas (Matt. 26:15); Ananias (Acts 5:5); Sapphira (Acts 5:10); and Simon Magus (Acts 8:17-20). We have not very much admiration for a man's spiritual insight who can not see that the Rich Man of the story belongs in this class. Such a man has little light to shed upon the path of benighted men. We do not wonder that he should clamor for the greater effulgence of the Millennium!

Fourth Hole.—This is Millennial Dawn's brilliant attempt to interpret the story, and it characterizes its own remarkable performance by these words, "Greatly misunderstood parable made plain." (!) Now watch and see how plain he makes it. So he proceeds and makes "the thing meant" to be anything under heaven but "the thing said." A man in wildest delirium could not have gotten them any wider apart. Lazarus, poor, sick, starving, dying, stands for the heathen world, which at that moment was the great, strong, all-

conquering, world-ruling Roman Empire. One does not need two eyes to see what a perfect fit that is! Wonder we had not thought of it before. The Rich Man, great, opulent, strong, means the poor, weak, dejected, and despised Jews. The wonder grows that it should have escaped us so long. It is *so* appropriate and obvious when one really sees it. But wait: The beggar, the great and mighty Roman Empire and all the rest of the heathen world, died, and was carried by the angels into Abraham's bosom—how easy and simple and nice of the angels. Was n't much room for Lazarus before, but Abraham's bosom is big enough now. The Rich Man, that is the Jews, died and was buried in Hades, the grave, "oblivion." That means that the Jews "took sick" at the Crucifixion and were thirty-six years in dying. Even then they did not die. It was only the "Nation" that died, not the individuals. The "Nation" has been in torment ever since! How easy it all seems when once you know!

Just put Millennial Dawn's interpretation into it and see how natural and probable it comes out: "There was a certain Jewish Nation which was clothed in purple and fine linen and fared sumptuously every day; and there was a certain Gentile Nation named Lazarus, which was laid at the gate of the Jewish Nation, full of sores. Moreover, the dogs, that means 'the heathen dogs,' our Lord thus used an aphorism of that time and country under which the Jews spoke of all Gentiles

as 'heathen dogs.'" (Did He not use a similar aphorism when He spoke of Abraham's bosom?) The dogs, the Gentiles, came and licked the sores of the Gentile Nation. And it came to pass that the Gentile Nation died, and was carried by the angels into Abraham's bosom (exactly the place that all Gentile Nations are looking for)! The Jewish Nation also died and was buried in Hades, the grave; and in "oblivion" "it lifted up its eyes, being in torments!" That is quite enough to expose the folly and insincerity of such a manufactured interpretation. It was resorted to by Millennial Dawn only to save its life, and not because any principle of fair interpretation or any necessity of exegesis required it.

We have carefully read this strange interpretation of the great story of our Lord, thinking that there must be some great moral or spiritual truth hidden in the story in order to justify such a strained and irrational exposition, some sun-burst of glory that had hitherto escaped ordinary Bible students, something left for a mighty thinker to rescue from "oblivion" and bring forth for the enlightenment of mankind. But what have we? NOTHING! Suppose Millennial Dawn's extravagant interpretation is true, what contribution does it make to our knowledge of truth? NOTHING! It leaves us worse in the fog than when we began.

To one who has entered into the purpose and spirit of Luke's Gospel this Millennial Dawn interpretation of the great story of our Lord is noth-

ing short of amazing. When we fully understand that Luke's Gospel is a masterpiece of character study, that every story, parable, person, and incident is conceived and told from that standpoint alone, that it is all intended to lead up to the great character—the climactic man, Jesus the Son of man—then any ethnic, institutional or ecclesiastical, meaning becomes incongruous and silly. Luke wrote the Book of Acts. Here, in the organization of the Primitive Church, was an opportunity, one might almost think a necessity, to go into details about the institution. But what have we? Almost nothing in that line. Persons, doctrines, characters, abound and fill the pages to the very close. Now, for one to come along and tell us that this great story which our Lord told, and which was foreign to Matthew's Gospel, which deals chiefly with nations and kingdoms, but so far entered into the plan and purpose of Luke's Gospel that he gave it a central place—for one to tell us that the Rich Man means the Jews and that Lazarus means the Gentiles, is little short of disgusting. This would be robbing the great story of its deep moral meaning just to advance the fortunes of a hobby-rider.

Probation or Retribution—Which?

If probation extends beyond the limits of this life it must manifest itself by some token in Hades, for no Biblical scholar would ever think of placing it beyond the General Judgment, or of carrying the torch of hope to any lost soul beyond the Res-

urrection. If it is anywhere it is in the Intermediate State. That this scene does not represent a state of probation, but rather one of retribution —a state where character seems crystallized and destiny forever established—appears certain from the following pregnant facts which the story exhibits:

1. Between the two compartments of Hades—the home of the saved and of the lost—is fixed a "Great Gulf" which can not be crossed from either side. This may be a moral gulf; but whatever it is it points unmistakably to the fixity and changelessness of character in that world. Character fixed and destiny closed do not constitute elements of a probationary state. That is passed.

2. Prayer is no longer availing in the home of the lost soul. Two earnest requests were made by this Rich Man, one of them the *smallest* favor that could possibly be asked in any world—for one drop of water! And the other, the most *plausible* prayer that could be offered in any world—that Lazarus might be permitted to go down to earth and warn his five brethren, "lest they also come to this place of torment!" Both of these prayers were denied him. Does a world where prayer can not be answered represent a state of moral probation? On earth sinners often brace up each other's courage by saying, if they are all sent to perdition together, "Misery likes company!" But from this scene it would seem that when a human soul stands stark before the awful

realities of eternity and under the terrible hand of God's righteous retribution, it does not want any company. Where prayer ends probation also ends, and retribution begins.

3. Though the Rich Man was suffering grievous "anguish" (Am. Rev.), and seemed to believe that he was still where prayer could be heard, yet this lost soul did not pray for himself nor ask for mercy or pardon. He wanted his brothers to repent, not for the sake of Christ, nor for the glory of God, but simply to escape what he was suffering. He wanted them to escape, but was unwilling himself to repent. No moral change comes to his rebellious heart.

4. Instead of repenting or showing any sorrow for sin, or exhibiting any desire to change either his conduct or his character, he was still rebellious; and when informed that his brethren on earth had Moses and the prophets, which if they would hear, they would be saved, this old rebel in Tartarus says, "Nay, father Abraham, but if one went unto them from the dead they will repent." His soul was still stubborn, rebellious, and Satanic. Like all other incorrigible sinners, he still insisted that his way was better than God's way. That attitude is the very nerve of sin.

5. This story also teaches that while all means of salvation are unavailing in Hades, on earth they are abundant and adequate. We have Moses and the prophets; we have Christ the Savior, and the Holy Spirit the Comforter; we have, in com-

mon with all human beings, "the Light that lighteneth every man that cometh into the world;"—means which God has freely furnished us, and which are adequate for the salvation of every man and woman who will obey them. If we neglect or refuse them, we forfeit our right to ask or to expect another chance in the life to come. This man had clearly despised God's provisions of mercy in this world, had rejected "Moses and the prophets" as he did when in the place of "anguish," and had therefore wasted his only opportunity, as millions are doing. God simply treated him as one who by such a course had forfeited his right to ask for another chance.

6. This story teaches finally, that no other means, no other "work, nor device, nor knowledge, nor wisdom," beyond what the divine love has provided for the salvation of lost men here and now, can be offered them in the life to come. Almost in despair the Divine Father says, "What more can I do for My vineyard that I have not already done?" "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

If there is any probation provided for lost men beyond this life we would expect to find some token of it in this remarkable story—one that gives us the completest exposition of the Intermediate State to be found anywhere in the Bible. If we fail to find probation here, we shall look in vain for it anywhere else. A world where prayer can not be

answered—where character can not change—where repentance never enters the soul—where all salvation-means are withdrawn and denied—where the only experience is fruitless "anguish"—where guilt produces no contrition, and memory only remorse—is not a world of probation. It is a lost world. It is a world of retribution, where "Alas, the fruit of our forbidden tree begins to fall!"

This is our explanation of our Lord's great story of "The Rich Man and Lazarus;"—a story whose moral implications are so clear, the meaning of whose dramatic incidents are so obvious, that to smother them as Millennial Dawn attempts to do, with a bungling, far-fetched, and labored national meaning, is simply to offend the moral judgment of mankind. This story is one of the most far-resounding moral notes ever sounded in this world.

Additional Texts Examined

Phil. 2:10, 11; "Wherefore God hath highly exalted him and given him a name that is above every name, that at the name of Jesus every knee should bow, of things in heaven and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." A part of this is a quotation from Isaiah 45:23, "I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, That unto

Me every knee shall bow, every tongue shall swear.'' It seems clear that Paul quoted this passage, not to prove that all men should be *saved,* but to show that at the exaltation of our Lord, every being in heaven, in earth, and in hell should be compelled to acknowledge the exalted Name and Authority of Jesus Christ. That seems exactly what Paul intended to say. On another occasion Paul quoted the same passage—Rom. 14: 11—not to prove that all men should be *saved,* but to show that all men should be *judged:* "For we shall all stand before the judgment seat of Christ; for it is written, As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God. So then every one of us shall give account of himself to God."

Some have based their hope of a probation after death or of a final restoration of all men upon these and similar texts: "It is not the will of your Father that one of these little ones should perish." (Matt. 18:14.) God "who will have all men to be saved, and to come to the knowledge of the truth." (1 Tim. 2:4.) These and similar texts do not express God's will in the sense of *purpose,* but in the sense of *desire.* The Greek word relied on in both instances is the one which Jesus used when weeping over sinners whom He *would* but *could not* save: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee! How often 'would' I have gathered thy children together even as a hen

gathers her chickens under her wings. But ye WOULD NOT! Behold, your house is left unto you desolate!''

That mysterious boundary that runs between probation and retribution is often reached and crossed in this life. In relation to a thousand things probation ends and retribution begins even here. Persistent violation of the laws of health lead irresistibly on to disease and death. It seems quite certain therefore that many people reach and cross the line that fixes their eternal destiny while yet treading the pathway of this life. If you see a man confirmed in habits of indolence and dishonesty, you know that his financial probation has closed. If you find one confirmed in habits of unbelief—mind sealed, conviction settled, investigation closed, and his whole nature in a state of moral collapse—you feel certain that the probation of faith is closed for him. If you meet one whose character is degraded into incorrigible habits of sin, and who bitterly scorns all further offers of mercy, you can not well resist the feeling that his candidacy for heaven and eternal life is ended. No Judgment throne will ever reverse the decision which such a man deliberately passes upon himself.

"There is a line by us unseen,
That crosses every path—
The hidden boundary between
God's patience and His wrath.

"There is a time, we know not when,
A point, we know not where,
That marks the destiny of men,
For glory or despair."

A Probationless Millennium

It seems to us that Millennial Dawn's conception of probation is fundamentally wrong. Its Millennium is one without any of the elements of probation. Probation means moral choice, not for traditional reasons, nor because the crowd is going that way. Politicians create excitement and fury to keep men from thinking and vote them in crowds. The awful issues of eternity can not be settled in that way. Probation means choice of right because right is right and God is God. It means persistent pursuance of the right through the fiery ordeal of opposition and moral resistance. It means development of character. It means moral and spiritual gymnastics. To crowd the entire human race together in a vast plain or pavilion, bind Satan a thousand years, withdraw every evil suggestion and every tempting influence, bring to bear the moral influence of the entire community, silence the howling winds of winter, and fan the brow with the balmy breezes of perpetual summer, make life for a thousand years one long-drawn-out campaign of evangelism, and call that a real probation for one's eternal character and destiny is about like the farce of attempting to raise oak trees in a hot-house! In the helps and

hindrances of this present life God has furnished the necessary conditions of a fair probation. Millennial Dawn, wiser than God, invents a Millennial probation where all this is reversed. Its hopes for successful issues in that campaign are based upon the ground that it has everything exactly different from that which God's wisdom ordained for this life. Our feeling is that this manufactured thing called a probation is not that at all, but just a gigantic Sunday school picnic.

The personal presence of Christ conducting such a campaign would embarrass freedom of action, stultify motives, and rob the whole performance of the intrinsic elements of a real probation. Jesus Himself said, "It is better for *you* that I go away." The presence of all the holy men and women, prophets, apostles, martyrs, and eminent saints of all ages would take from such a movement the nerve of moral choice and the very fiber of self-denying consecration. What would it mean to say to your neighbor, "Deny thyself, take up thy cross and follow Jesus?"

Such a campaign would result, we may suppose, in the turning to God of vast multitudes with flabby muscles, cotton sinews, anemic blood, and mushy souls. It is a conception utterly at variance with the Word of God, antagonistic to that Word, and distasteful to the thought of sturdy and sincere men. The New Testament abounds in ideas of the heroic in God's service, but it has

not one word of sympathy for this school of molly-coddles.

Boon for Worldlings and Sinners

It would be impossible for one to contrive a more welcome scheme for worldlings and sinners than this of Millennial Dawn. The supreme sin of every age is worldliness—love for things secular, distaste for things sacred. And this unscriptural scheme just meets a "long-felt want." Every motive for virtue, holiness, consecration is robbed of its power, its voice silenced, and its effectiveness reduced to zero. Every passion for the world and for a life of self-indulgence is inflamed. Every desire for worldly pleasure is gratified. Every hope for another chance in some future and far-off life where the influences will be more auspicious and the moral resistance weakened is immensely enhanced.

Who then having ears will take pains to hear? Who, loving the world, will have any motive for giving it up? Who that hates cross-bearing will hasten to engage in it? Who that hates God and loves sin will be likely to repent or reform? Postpone the crisis for a thousand years, give loose rein to passion and universal license to sin, and how quickly humanity will sink into the lowest degradation of heathenism. That is the legitimate fruit of this ungodly scheme.

The vice of procrastination is well-nigh uni-

versal. This wild scheme robs it of its moral danger. Tell worldlings and sinners that they have no need of anxiety about their souls; that they will have a thousand years in which to get ready for heaven, and there is not one in a million but will hail the news with delight. Most of them would say: "It 's a glorious doctrine! I 'll spend nine hundred and ninety-nine of those years in the pleasures of worldliness and sin." This scheme would be quickly and universally adopted if men *could believe* it. But the fact is that, morally blind and stupid as human nature is, this unreasonable proposition outrages their moral judgments. In the very depths of their moral natures they know that it is NOT TRUE! How any man, professing to be a follower of the Holy Christ, and knowing the weakness of human nature, can be a deliberate party to this un-Christlike and unscriptural propaganda is more than we can make out. Not for a thousand worlds would we dare to invite God's displeasure by such an unholy act.

Conclusion

We do not think it necessary to pursue Millennial Dawn further. We have challenged every doctrine, and assailed every distinctive feature of the scheme. We have shown plainly how untrue it is and how out of harmony with the Word of God. That is enough. The "Plan" has put itself before the world in six volumes, each several times larger than this, and in pamphlets, tracts, and

weekly publications now for years. It is needless to try to answer them all. That would be a waste of time. There is, however, not much to answer, for these publications are everlasting repetitions of the chief features of the scheme. We have met the issue fairly and squarely, and shown that these doctrines are false. When we have shown that its denial of the natural immortality of the soul is not true; that the soul does not "sleep in oblivion" between death and the Resurrection; that there is no probation after death provided for anywhere in the Word of God; there is not to be a Millennium; that Christ has never proposed to set up a kingdom on earth and reign in it for a thousand years; that this Gospel Age is one of probation for all people; that it is false to teach that none but the "little flock" can be saved during the present era; that NOW is the acceptable time for all men, and that NOW is the day of salvation—we feel that we have done all that needs to be done with Millennial Dawn. If we have exposed the errors of these doctrines and shown that they are unscriptural and untrue, we need not waste the time of our readers with The Divine Plan of the Ages, The Great Pyramid of Egypt, Napoleon Bonaparte in Prophecy, The Time of Restitution, nor Setting the Day in 1914. If the foundation is rotten, the whole scheme of Millennial Dawn will fall. We have pointed out its rotten foundation, and have little interest in the rickety structure reared upon it.

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